

# UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

VOL. XXV.

JULY, 1906.

NO. 1.

## CONTENTS.

PAGE

In the Name of the Lord. . . . .	3
By Charles Fillmore.	
The Rest of God. . . . .	10
By Mary Brewerton deWitt.	
Bible Lessons. . . . .	16
By Charles Fillmore.	
Denfinitions and Centres. . . . .	26
Dedication Week. . . . .	28
Furnishing and Beautifying Unity Building. . . . .	29
"It is More Blessed to Give." . . .	31
The Greatest Easter San Francisco Ever Had. . . . .	33
By Mrs. L. Robe.	
Song — "The Spoken Word of God." .	36
Answers to Questions. . . . .	37
By Jennie H. Croft.	
Beauty of Love. . . . .	41
By Bessie Grattan Gilmer.	
Editorial Miscellany. . . . .	44
Questions on Healing Answered. . .	47
By Charles Fillmore.	
Class Thought. . . . .	51
Diet Department. . . . .	63
Eat Hog? Think Hog!! . . . . .	63
Notable Feats of Vegetarian Athletes. . . . .	65
By W. J. Redding.	
Publishers' Department. . . . .	69

BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE — EPH. 2:20.

PUBLISHED BY

913 Tracy Ave.

UNITY TRACT SOCIETY.

KANSAS CITY, MO.

# ANNOUNCEMENT.

UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now.

---

Subscribers who fail to receive UNITY by the 20th of the month, should so notify this office.

If you have subscribed for any other magazine in connection with UNITY, and should miss any number of that magazine, do not write us about it, but write directly to its publisher.

DISCONTINUANCES.—All subscriptions are continued until requested stopped, when all arrears should be paid in full. The label shows date of expiration.

CHANGE OF ADDRESS.—In changing address the exact post-office address where you have been receiving UNITY must always be given as well as the new address, before the 10th of the month.

REMITTANCES.—Send all money by postoffice order, express order or registered letter; or bills will carry safely if carefully wrapped. Postage stamps received for only sums less than \$1.00.

In sending checks or Canadian bills, add 10 cents for collection. We cannot accept Canadian stamps or Canadian silver money of any denomination.

UNITY TRACT SOCIETY, 913 Tracy Ave., Kansas City, Mo.,  
CHARLES EDGAR PRATHER, MANAGER.

---

Unity publications are on sale by or may be ordered at the following places among others:

NEW YORK: The Alliance Pub. Co., Oscawana-on-Hudson, N. Y.; Brentano's, Union Square, New York City.

BOSTON: The Metaphysical Club, 30 Huntington Avenue.

HARTFORD, CONN.: E. M. Sill, 89 Trumble Street.

WASHINGTON, D. C.: Woodward & Lothrop, 10th, 11th & F., N. W.

TOLEDO, OHIO: Mrs. Frances Wilson, 10 The Zenobia.

JACKSONVILLE, FLA.: New Thought Reading Room, Woman's Club Bldg., E. Duval St.

ST. PAUL, MINN.: W. L. Beekman, 55 East 5th Street.

CHICAGO: Liberal Book Concern, 87 Washington St.; Purdy Pub. Co., McVicker's Theater Bldg.; A. C. McClurg & Co., 215 Wabash Ave.; Marie J. Petersen, 4000 Cottage Grove Ave., Room 6.

ST. LOUIS: H. H. Schroeder, 3537 Crittenden Street.

DENVER: Colorado College Divine Science, 730 17th Ave.

LOS ANGELES: Home of Truth, 1327 Georgia St.

SAN JOSE: Wm. Farwell, 275 North Third St.

LONDON, ENGLAND: Power Book Co., Wimbledon, W.; Higher Thought Center, 10 Cheniston Gardens, W.



Devoted to  
Practical Christianity.

VOL. XXV.

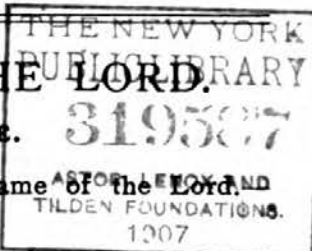
KANSAS, CITY, MO., JULY, 1906.

No. 1.

## IN THE NAME OF THE LORD.

BY CHARLES FILLMORE.

Blessed is he that cometh in the name of the Lord.  
Mark 11:19.



Jesus said, "But even the very hairs of your head are numbered. Fear not, therefore; ye are of more value than many sparrows." If the Father is so minute in His watchful care of His children, as to be familiar with even the number of hairs on every head, how can we for an instant imagine that we have been lost sight of in the bustle and whirl of the millions of earth's population. Do not deceive yourself into believing that because you are not conscious of the Father's presence that you are therefore out of His sight. What is it that gives you life? What heals your cuts, burns and bruises so quickly? The intellect has taught you to say Nature. But what is Nature? Is it not that same intellect's name for God? If Nature exhibits extraordinary ability in gathering healthy particles of flesh to the burned finger, why not recognize the real source thereof, and name it as it rightfully is, the Omnipresent Spirit—God. As Jesus said, it is so omnipresent that it has numbered the very hairs of your head. It lives in you; in fact, it literally *lives* you, and you are as a puff of wind without the omnipotent God.

You are therefore numbered. To be numbered is to be especially designated as having place, relation, importance and necessity. If you are numbered you are one of the factors that enter into the great problem of life. To number and to name mean one and the same thing. If you are numbered, you are therefore recorded in the annals of heaven, and the omnipresent Father knows you by a name peculiar

to Spirit. Jesus said, "Rejoice, because your names are written in heaven." All of which means that the Father knows us by name, and has an intimacy and acquaintance with our lives, characteristics and experiences, far exceeding that of any earthly parent. Those who have returned to the Father's house, and thereby come into conscious acquaintance with Him, know by experience that he is aware of every thought that flits through our minds. The most trivial circumstances of an uneventful life are watched with the same careful solicitude as one upon whose acts the destinies of nations hang.

The Scriptures give much importance to the naming and numbering of the prophets and peoples. The Lord always gave the wise men and leaders new names when they achieved some signal victory. The record abounds with such examples. When the great Jehovah sent Moses to bring the children of Israel out of Egypt, He gave the name by which he was to be known, "I AM THAT I AM." This non-committal way of designating the Unnamable One stamps this Scripture with a peculiar metaphysical authority. It reveals, in this particular instance, that it came forth from one who knew the Truth, that God could not be named as man names, by describing. To describe God is to give Him limitation, hence He could not be given a fairer designation than, "I AM THAT I AM." This is without confines or bounds, and it allows unlimited expansion in every direction. Metaphysicians have found that this name held persistently gives the mind freedom from narrow ideas. It lets the imagination soar away from its dimensional concepts of God, and there flows into the mind in consequence a whole flood of expanded ideas.

The imagining faculty of the mind is that upon which is based all form—it is the namer, hence a most important factor in the creation of man's world. Moses was told to make all things after the pattern shown in the mount, or state of high spiritual realiza-



tion. While he was up in that mount the children dropped back into their old habits of mind, and made an image of a calf out of gold, and he found them bowing down to it on his return. This represents that tendency in each one of us to formulate our images after the pattern which we see with the eye, rather than from the ideals that rise in the silent meditations of the mind. It is perfectly legitimate to name or formulate your ideas, but you are wise if you go up into the mount of spiritual understanding before doing so.

Jesus' advice to judge not according to appearances, was strictly correct in the science of mind. To make up your mind, is to settle all your ideas about a common centre: This means formulation, and formulation is chrystalization. If you want to see how resistless a perfect chrystalization is, try to unformulate the settled convictions of a diamond. This stone represents that adamantine mental condition that refuses to change its ideas. It has formed a centre, and all its energies are bent to keep intact its dense persistency in that direction. Ideas become chrystalized in men's minds in the same way. A settled conviction upon any point, whether right or wrong, forms a mental centre that draws to it all ideas of like nature, and this continuous accumulation from the outside presses upon the centre until it has literally lost its power to expand into newer and higher forms. This is why it is a dangerous thing to name even your good from any external model.

Man is inherently religious, and he can be moved to greater depths and greater heights, by appealing to this faculty in him than any other. Peter, the hermit, stirred Europe from centre to circumference with his semi-insane cry, "God wills it." The religious frenzy of the savage is paralleled by the dogmatism and bigotry of the civilized. Both are examples of an ignorant naming of the idea of God — one from external nature, and the other from some

ancestral creed. Neither has looked within for its pattern; neither has heard the still small voice say, "I AM THAT I AM." Hence, "Blessed is he that cometh in the name of the Lord." The Lord is the name of the Most High Good. The Lord has neither body, passion nor parts, according to the Christian's creed, and he must therefore be Spirit. If Spirit, then he is all possibility.

Let all your ideas come in the name of the Lord. Do not let one of them take form in your mind based upon any external pattern. If you do, there will come a time when you will have to unformulate it, because the law is that you shall grow in understanding and God-likeness.

Jesus said that in the last days there should be much running to and fro in search of the Christ, and that many should say, Lo, here is the Christ, or, lo, there; but go not forth. The Christ is within you. Go not forth to find him, because you will surely be disappointed. It makes all the difference imaginable how you name your Lord. He is the ALL POSSIBILITY, but his expression in you and your affairs is only what you have named it. If you have circumscribed your Lord with personality, and given him powers corresponding thereto, he will be so expressed. If you have given him unlimited powers, and made yourself his free agent for making them manifest, there is nothing within the scope of your imagination but what you can accomplish. It is your peculiar privilege to see that which you name appear. This is a law that has no exception. It is the most important bit of knowledge that man can acquire — this knowing that what he names comes to pass. "Thou shalt decree a thing and it shall be established unto you," said Job so long ago that history has no record of its origin. To decree a thing is to name it, and by the mere naming it comes to pass. Do not take time into consideration in looking for the fruit of your lips. The harvest may be at a time when you

least anticipate, and in a manner different from what you expected.

It is written, "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Metaphysically, this means that the *I* of man decides the character of every thought. Cattle represent ideas of enduring strength, while beasts of the field are animal passions. Birds of the air are thoughts that soar into the ideal world — day dreams, etc. Thus whatever you name these desires and emotions that arise in you, that they appear to be to you. You call them by the name you have given them, and they answer, because they are subject to you, and know no other master.

If you have said that the Omnipresent Life welling up at your heart's centre may sometime pass from you and allow your body to disintegrate, you have paved the way for that appearance called death. If you have said that there is an appearance of weakness in any organ of your body, that obedient servant responds to the name you have given it exactly as would a pet dog or cat. The members of your body do not express intelligence until you infuse into them the quality of your thought. They are quick to catch the faintest thought-image that may flit through your mind, and they respond at a time when you least look for it. That weak back may be the echo of your word sent forth years ago. So the vigor of your health is the result of the all-potent name you have dropped into your mind expressing that harmony which we observe and call health.

All the potentialities of Being are made manifest through man in orderly method. Man has distinct faculties for expressing these potentialities. The heart is the centre from which the divine substance is poured forth, the highest aspect of which is Love. The head is the centre from which the mind differentiates that combination of ideas termed intelligence. The mind does not take cognizance of names. Instead it has mental images or pictures; these are

called the products of the imagination. The mind forms a picture and the intellect names it. You see in mind a transparent liquid flowing through the land, and at once the intellect says, "Water." Everything that has a name in the world of effects is known in the world of causes by its image. So mind expresses every emotion, every sensation, every desire, every motive and every thought of every kind by forming them into mental pictures. It is only when they are described in the language of the intellect that they receive that arbitrary appellation which we call name.

The intellect makes language, and language is an arbitrary arrangement of sounds to express ideas. Thus the same ideas in the minds of two men may be beyond their power to communicate to each other, because they are not familiar with the intellect's provincial dialect. If those men were conscious of this mental plane where images are the basis of language, they would have no trouble in communicating, though they were born of races the most diverse. The image of a horse in one mind would be seen with the other mind instantly, and communication be easy. So we see that the common language of mankind is based in thought-images, and that we shall never realize the universal language, which is the dream of the philologist, until we have dropped the arbitrary word plane and ascended into the realm of thought-images, there language becomes alive; every picture that the mind makes is an exact copy of the thing imagined. If you think of a horse you have formed in mind a living animal having all the characteristics of that quadruped. If you are familiar with driving your mental images, you can put a bit into the mouth of your mental horse, and bid him carry your desire where you wish.

Do not presume that this is a mere play upon words—it is a description of reality—the only reality in truth. These mental images are the vital substance of which the spoken word is a very faint echo. When one who lives on the froth and foam of life

says, "Oh, that is the result of your imagination; there is no power in that," he is a fool, drunken with his folly. Just recently the press chronicled the remarkable recovery of sight in a Methodist revival meeting of a blind woman. The church people looked upon it as the work of God, but the worldly-wise physician said it was nothing of the kind. He said the woman had become excited, and through her *imagination* the optic nerves, which had been paralyzed, were revived.

This case is rich with suggestions for the trained metaphysician. The doctor explains how the cure was effected, yet denies God any part in it, and at the same time, by his flippancy, ridicules the process while admitting its efficacy. The church people look upon it as a miracle performed by the direct hand of the Almighty, and scorn the theory of the doctor, who explains just how God in reality wrought the so-called miracle. Thus ignorance sits in darkness both in the house of those who seek God without understanding, and those who have built a curative system without this wisdom as a concomitant.

He who claims miraculous operations at the hand of God, meaning by that, results produced outside of exact and universal law, and he who claims that God is not immanent in every movement and manifestation, do err both—these are far from "coming in the name of the Lord." He who comes in the name of the Lord, knows the Lord. He does not stand outside of him, and look at effects and judge according to appearances, but he stands at the centre of his own being, where the Lord is, and is witness to the work that is perpetually carried on. Then he can say of himself, "Blessed is he that cometh in the name of the Lord."

---

Love is the crowning glory of the soul. In it, the soul expanding, enters the unfathomable depths of God-consciousness, and knoweth of a truth the power that overcometh all.—M. EVALYN DAVIS.

## THE REST OF GOD.

BY MARY BREWERTON DE WITT.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

The world, as it is today, does not seem to show forth the bounty of God, neither does it express His love and grace, except in a measure here and a measure there. Surely it is time since man first heard Truth from the lips of Jesus Christ, that he should be delivered from his darkness and ignorance, and saved from his sin.

We are not living in Egypt today, but are dwelling in the Promised Land — a land flowing with milk and honey, but, like the Israelites of old, God's people are still complaining, and dissatisfaction reigns, and the gods of the heathen, idols of evil and sickness, are still bowed down to and worshipped. Man should be expressing every good, for Light has been given him, but man does not choose to use his Light, and persists in keeping it covered, and living in darkness. Who can help it?

Why is the world still bewailing its fate, cursing circumstances, and groaning under its hardness of sin and sorrow? Who has made its fate? Who has made its circumstances? Who has given it burdens, and why does it weep so piteously and complain of sorrows? Man speaks of fate, then man must believe in fate; man speaks of disagreeable, impoverished circumstances, then man must believe in such circumstances; man bewails sorrow, then man must believe in sorrow. Is this the way to lighten your burden?

O man, in vain you cry out, "O Lord, how long? O Lord, have mercy upon us!"

Is your God the cause of your trouble, think you? Do you think God the cause of all this, that you exclaim, "O Lord, have mercy upon us poor miserable sinners?"

It is useless for you to cry out to God if He is the cause of all the evil and sorrow in the world, for do you not know that the will of a mighty God can never be changed by the will of man? The mind of God is ever the same, and cannot be changed to suit man's every whim and desire. God is the same yesterday, today and forever. O man! God knows nothing of sin. Do you think, for one instant, that God, the pure, holy Presence of Supreme Good, the loving Father, can conceive of thy foolish thought of sin? God who knows no evil, who is the Presence of all Purity, of all Light and all Love.

Can peace know war? Can love know hate? Can light know darkness? Where there is peace, there is no war. Where there is love, there is no hate. Where there is light, there is no darkness. Peace knows only peace. Love knows only love. Light knows only light, and these are one in God, the Good, and God is omnipresent.

God creates like Himself, perfection. That which is perfect cannot create that which is imperfect. Is this the way that Jesus, that one who told us of a loving Father, has taught us to pray, "Lord, we beseech Thee to hear us. O Lord, have mercy upon us poor miserable sinners?" Do these words sound as though we were addressing a tender, loving Father, whose "eyes are too pure to behold iniquity"? Did not Jesus declare, "Use not vain repetition as the heathen do, for they think they shall be heard for their much speaking"? Do you ask, "Who are the heathen?" Merely those who have not the true knowledge of God — the ignorant. When you pray, go into the inmost sanctuary, into the depths of your own being, open the heart to God, and say, "Our Father who art in heaven."

God is Love, and love does not have to be pleaded to or implored. God does not even have to be asked. Your Father knoweth what things ye have need of "before ye ask Him." God, being all love, gives freely, generously, fully without measure, without



still. Love is beneficent in all its gifts. Why do you beseech your God? Why do you tell Him that His handiwork is poor, miserable and a sinner? Does not the great God know His work better than any other? Does the rose cry out, "O Lord, I am a poor homely flower, worthless and forlorn," and then droop her head and appear miserable? No, she lifts her head to the sun, praises her Maker, and grows in beauty. Let man learn a lesson from the rose, and acknowledge his divinity, for he is the image and likeness of the heavenly Father. Let him no longer bow his head, and say, "I am poor and worthless," for if he declares this, he is taking the name of God in vain, and cursing His handiwork. Do not speak lightly of God's work, for it is perfect. Know you that you are one with the Most High God? You are one with Divinity. Jesus Christ has said, "I and my Father are one," "I am in you and ye are in me." Then are we one in God?

There is no fate save your mortal belief in fate. There is no evil save that you create through fear of it. There is no unfortunate circumstance; it is man's lack of trust alone that brings such appearances into his life. There is no sin in God, neither is there sin in God's creation, for God's creation is spiritual, and the Spirit knows only Good. Man should place his thought altogether on the spiritual, if he would see the spiritual manifested outwardly; then will he know no fate, and his circumstances will prove harmonious, and his life will be free from care. Cease from contemplating evil, and look upon the good. Know, O man, yours is the power to make life what you please to have it. Oh, my friends, if we believed less and thought less of trouble, sickness, sorrow and sin, it would be an easier matter for us to behold the face of our Father which art in heaven. "As a man thinketh in his heart so is he."

Man is controlled of his own circumstances; he is the builder of his own temple, and that temple may be of wood or of stone; its foundation may be totter-

ing, resting upon sand, or it may be strong, unmoved by storm or gale of wind, founded upon a rock. The Christ is still speaking to us as unto Philip, and saying, "Have I been so long with you, and yet hast thou not known me?" Jesus Christ is here in our midst today, and yet we have not known him for all these hundreds of years. If man has Jesus Christ to save him, why has he not been saved long before now? Why has he not been saved from his sickness and his sin? Did not Jesus heal the sick and forgive the sinner, and command his disciples to go and do likewise? Is it the fault of the Christ that man is not showing forth his salvation here and now, and manifesting God in all his ways? Is it the fault of the Christ that man is not knowing rest and peace today?

No, my friends, the Christ is saying, "Come unto me," and yet man has not come in the true way. Man says, "I know all that is past. Jesus was once here upon earth, and went through death so that I might be pardoned, and taken up into heaven when the time comes for me to leave this earth."

Did Jesus the Christ make such a statement unto the people? No; he said, "I am with you alway, even unto the end of the world," that is to say, even unto the end of all worldly beliefs; even unto the end of fear of sin. Heaven is within man, so why do you cry, "Lo, here, or lo, there, for behold the kingdom of heaven is at hand, it is within you." The kingdom of heaven is the pure, holy peace of God that rests within your own heart. It is the satisfaction and joy that comes from knowing oneself always in the presence of the Father, in the presence of Divine Love, at rest in the kingdom of God.

When we accept the Christ as our Savior, we accept and know him as dwelling within our own heart; we know him not as a personal presence, but as the Truth that guides and leads us. "Ye shall know the Truth and the Truth shall make you free."

This is Truth to know yourself one with Jesus Christ and one with your Father in heaven. You are one with the thought, or mind, of Jesus Christ and one with God, for you rest within the bosom of the Father, and the presence of the Father is always here. Jesus said, "If I go away I will come again, that where I am ye may be also."

The Christ has come again. He has entered into your heart. The Christ, the Truth, is your Savior; your Savior from circumstances, your Savior from sin and sorrow. "Come unto me all ye that labor and are heavy laden and I will give you rest." Come unto Truth and rest, rest from all those weary false thoughts, for here ye shall know Peace and Love. Jesus knew and understood Truth, and used it; therefore he was called Jesus Christ — Jesus-man, Christ-Truth, *viz.*, Man having knowledge of Truth. He spoke and taught Truth. He told of his Divinity, his Sonship, and declared all mankind his brothers and sisters, having equal rights with himself. We are all sons of God. If you are weary and heavy laden, troubled with cares, beset with sorrows, turn aside from all these and enter into your highest thoughts. Entertain true, holy, God-like thoughts, for this is how you may come into the Truth; this is how you may realize the presence of Divinity.

Open the door of your heart, be ready and waiting to receive Truth, no matter from whence it comes, or what name it goes by, for Truth is always Truth. You cannot mistake it. How the world does long for that pure, holy peace and rest, and it can only come through a knowledge of Truth. This is Truth, Good is the All Power. Good is within man. Truth does not have to come to you, for it is always with you. But you must come to Truth, that is, you must acknowledge the Truth of your being, your divine Self, and serve that true Self.

Stillness is rest and peace. If there have seemed cares many and evils many, just stop in your ongoing and enter into the stillness of your own heart, and

hold the name of Christ in mind; repeat to yourself over and over, until ever thought is stilled, "Christ is here, Christ is here." This is how you may still the tempest—that tempest of stormy thought, and know your own peace and calm, for peace, calm and rest are always with you. "I will give you rest," the Christ is saying, and, behold, that rest is within your own being, for there is the Christ. Receive the peace and rest that are here for you. You cannot weary when you know that rest that comes from the knowledge of Truth. The loving Father is forever with you. You need not go about seeking that rest, but only be still, for it is here with you. Trust the Holy Presence, and know there is only this One Presence. Think constantly upon the Christ.

If this has seemed a difficult thing for you to do, and you do not know just how to practice the Presence of God, you will find it easier if you will carry this thought with you wherever you go, "I open my heart to Christ, I open my heart to God." If you have not known so far the power of true thinking, then begin now and repeat this little statement, "I open my heart to God," and you will find a change coming over you. You will not be so rushed nor confused nor troubled. Things will go more smoothly, work will grow easy, and a peace and calm will settle down within the heart which you have not known before. You will also realize a tenderness growing up within you; a love for all people and all things. Where life seemed hard, life will now be smooth; where before there was sorrow there will now be joy. Come unto the Christ, open your heart to the Presence of Truth. "Let not your heart be troubled, ye believe in God, believe also in Me." All cares are placed far from you now, they are forgotten, you are no longer troubled; you know the presence of the Christ, you are now conscious of having come unto Truth. We are saved in Christ now, for we are saved from all fear of sin and sickness, and are entered into the peace and love of God.

# Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

## Lesson 4. July 22.

JESUS TEACHING HOW TO PRAY.—Luke 11:1-13.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.
2. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.
3. Give us day by day our daily bread.
4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.
5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;
6. For a friend of mine is come to me from a journey, and I have nothing to set before him;
7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?
8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.
9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
11. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?
12. Or if he shall ask an egg, will he give him a scorpion?
13. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT—*Lord, teach us to pray.*—Luke 11:1.

To one in the understanding of Truth, prayer is an affirmation of that which *is* in Being.

Why the necessity of the prayer or affirmation if it already *is*? In order that the creative law of the Word may be fulfilled. All things are in God as *potentialities*. It is man's share in the creative law to bring to manifestation the unmanifest. Everybody should pray. Through prayer we develop the highest phase of character and it softens and refines the whole man. A prominent skeptic once said that

**Class Thought. July 20th to August 20th, 1906.**

(Held by the United Membership of the Society of Silent Unity, in all parts of the world, every evening at 9:00 o'clock.)

**Love is tender; Love is kind.**

---

**Special Prosperity Thought.**

(Held daily at 12 M.)

**Divine Love manifesting through me fulfills  
every need.**

---

This Leaf has been spiritually treated by the Unity Society members in Kansas City. It is charged with healing-thought power and will connect all who use it with the Jesus Christ Consciousness.

SOCIETY OF SILENT UNITY, Unity Building, 913-915 Tracy Ave., Kansas City, Mo.







the most unattractive thing in existence was a prayerless woman.

Prayer is not supplication, nor begging, but a simple asking for, and affirmation of that which we *know* is waiting for us at the hands of our Father. The prayer which Jesus gave as a model is simplicity itself. There is none of that awe-inspiring "Oh, Thou!" which ministers affect in public prayer, but the ordinary informal request of a son to his father for things needed.

"Father. Hallowed be thy name." Here is a recognition of the all-inclusiveness and completeness of Divine Mind. Everything in the visible has its sustenance from the invisible, therefore "The earth is the Lord's and the fulness thereof." This kingdom or ruling invisibility is invoked into the visible.

We need supplies for the day only. Hoarding for future necessities breeds selfishness. The children of Israel tried to save the manna but it spoiled on their hands.

The law, "As a man soweth so shall he reap," is here shorn of its terrors. If we forgive others we shall be forgiven, and the penalty of suffering for sins will be eliminated.

It does not seem possible that God would lead us into temptation. This clause follows closely that of the forgiveness of sin, and it is evidently a part of it. Let not temptation lead us, is a permissible interpretation.

Jesus advised asking for what we want, and being *persistent* in our demands. People ignorant of the relation in which man stands to God wonder why he should ask, and even importune, a Father who has provided all things for him. This is explained when we perceive that God is a Great Mind Reservoir that has to be tapped by man's mind, and through his thought or word poured into visibility. If the mind of man is clogged with doubt, lethargy or fear, he must through his persistent knocking and asking open the way. "Pray without ceasing."

“Be ye instant in prayer.” Acquire in prayer a facility in asking equal to the expert mathematician’s swiftness in handling numbers, and you will get responses in like proportion.

We give our children what we consider good gifts, from our limited and transitory plane, but when the gifts of God are put into our minds we have possessions that are eternal and will go on producing for all time.

### Lesson 5. July 29.

JESUS DINES WITH A PHARISEE.—Luke 14:1-14.

1. And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

2. And behold, there was before him a certain man who had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?

4. But they held their peace. And he took him, and healed him, and let him go.

5. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

6. And they could not answer again unto these things.

7. And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,

8. When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him,

9. And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12. And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

GOLDEN TEXT—*He that humbleth himself shall be exalted.*—Luke 14:11.

To go into the house of a Pharisee on the Sabbath day has its metaphysical parallel in that state of mind in which we rest and meditate as to the right or wrong of certain thoughts and acts.

The Pharisee always looks at the *form* of a thing, rather than its inspiring principle. The idea of Sabbath rest to this state of consciousness is inactivity. This leads to inertia and negation, represented by the man with the dropsy, whom Jesus (I AM) heals.

When we rest in the silence of Spirit, we are conscious of the perfection of all things in God. If there is lack of this perfection in our outer realm, the force of the Principle itself is set into action to make it manifest. God has already created all things and pronounced them good, and *rests* in that perfection. When we enter that realization there is a great scurrying of mortal thought and an adjustment of all things to conform to the perfection of Being.

The ass and the ox represent physical strength. If your strength has fallen into a pit, or material bondage, you will lift it up in this consciousness of the perfection of all things in God's creation. The Pharisees are mute in the presence of these things because they do not understand Spiritual forces.

The *feast* on the Sabbath day is the inflow of Spiritual substance, which we realize when we enter the inner silence. A "marriage feast" is where there is a conscious union between soul and body in this silent influx of substance.

Pride, ambition and avarice are to be repressed and the spirit of true worth cultivated. When the selfish, ambitious thoughts perceive that there is an all-pervading thought-substance, upon which they can feed and grow fat and rich in all ways, they strive for first place. We should curb this selfishness and let the master of the feast, Divine Intelligence, bid to honorable places the worthy thoughts.

Verse 12. We should build up our weak points, "the poor, the maimed, the lame and the blind," thus filling an unnatural vacuum in consciousness.

If we fail to correct our errors, and give all our attention to the thoughts we take pride in, there will be an abnormal development, the excess acting and reacting upon itself. The "recompense" in the "resurrection of the just," is the satisfaction that comes when we have raised up the good in the so-called material body and adjusted it to the just and righteous Law of Being.

### Lesson 6. August 5.

FALSE EXCUSES.—Luke 14:15-24.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. But he said unto him, A certain man made a great supper; and he bade many:

17. And he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and blind and lame.

22. And the servant said, Lord, what thou didst command is done, and yet there is room.

23. And the lord said unto the servant, Go out in the highways and hedges, and constrain them to come in, that my house may be filled.

24. For I say unto you, that none of those men that were bidden shall taste of my supper.

**GOLDEN TEXT**—*And they all with one consent began to make excuse.*—Luke 14:18.

"Man does not live by bread alone, but by every word (idea) proceeding out of the mouth of God."

We eat on the spiritual side of our nature through our minds. Then the "great supper" is a mental feast, made by the Lord. The servants He sends forth are our desires. They bid us come to the ever ready fullness of Spirit-Mind.

But the outer mind has its attractions. It thinks there are material demands more important than

going in silence to this inner realm and feasting on the substance of the Spirit. Those who are communing with the forces on the Spiritual side of existence are often charged with laziness, because they seem to be idly dreaming their time away. But they are building up the soul and feeding it at the table of the Lord.

The belief in the reality of matter and material things (*a field*) keeps one from the consciousness of the real substance, which is Spiritual. The physical strength in the five senses (*five yoke of oxen*) and the desire to prove to or perpetuate it, excuses the man from that deeper and more enduring Spiritual strength.

Centering the affections without is "marrying a wife," which keeps the heart set on personal love.

When the soul's needs are ignored it is empty, and a sort of vacuum in consciousness exists. "Nature abhors a vacuum," and under the universal law, that all space must be filled, there is an inflow of all sorts of abnormal conditions into mind and body. Instead of choosing and directing the thought forces to build up his constitution, man is a sort of tramp's headquarters where nature's derelects congregate and consume his vitality.

It is a daily necessity to withdraw into the silence of the soul and appropriate through the centres within the subconsciousness the Divine Life and Substance of Being.

We may excuse ourselves by pleading the pressing demands of the world without, but this will not relieve us from the effects of the broken law. We are Spiritual beings first; the material consciousness is secondary. If we do not feed our souls we must not be surprised if they absorb the medly of thoughts nearest at hand in the subconsciousness. Soul starvation and nerve prostration go hand in hand. When you feel that nervous tension within, you may know that your soul is starving, and if you do not feed it, the poor and the lame and the blind will be your portion.

## Lesson 7. August 12.

## THE PARABLE OF THE TWO SONS.— Luke 15:11-24.

11. And he said, A certain man had two sons:
12. And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.
13. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.
14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.
15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.
16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!
18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:
19. I am no more worthy to be called thy son: make me as one of thy hired servants.
20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.
21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.
22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
23. And bring the fatted calf, and kill it, and let us eat, and make merry:
24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT—*Return unto me, and I will return unto you, saith Jehovah of hosts.*—Mal. 3:7.

The "two sons" are the two departments of the soul or consciousness. The son who stays at home is the religious and moral nature, and the son who goes into the far country, the appetites and passions. Going into a "far country" is separating the consciousness from its parent source. When any department of man's nature is exercised without thought of its relation to Divine Mind, there is a certain separation in consciousness. Independent mental habits are formed and a realm of thought and action set up that has no consciousness of the source of its existence. To avoid this we are enjoined to "Do all things to the glory of God."

Any function of the organism used without uniting it in thought with Divine Mind eventually fails. It does not make any difference who you are, if you are exercising any of the sensations of the flesh without first dedicating them to God, and mentally asking the Divine Presence in what you are doing, you will end up in the Land of Famine.

Hence we should ask and affirm the presence of Divine Mind when we eat our food and when we eliminate it. There should be no distinction or separation in the character of the function. In Being one is as important as the other, and the Great River of Life must flow into all. The various forms of prolapsus of womb, bladder and rectum are mute evidences of the lack of the One Sustaining Life. These may seem homely truths, but they are vitally important to the health and well being of the human family.

A child in a certain community is noted for her beauty and harmony of character, and her mother told a friend that she and her husband made her begetting a subject of earnest prayer and submission to God. This is a practical demonstration of the return of the Prodigal to the Father's house. Every father and mother must so hallow their acts in order to fulfill the Divine Law. The offspring thus brought forth will not be born of the "will of the flesh, nor of the will of man, but of God."

The light of truth is being turned on in this Great Day of the Lord in finance, government and food manufacture, yet men are seeking to hide the "riotous living" of this Prodigal son under the veil of secrecy. The time is at hand when this veil will be lifted. All the dark places of the land are to be opened up, and the expositions of iniquity in high places will be appalling, but the error must be shown in order to have it corrected. The purification of the moral atmosphere will make easier the descent of the sunlight of Truth into the minds of those who are seeking righteous ways.



The bounty of the Divine Mind will be poured out upon depleted men and women everywhere if they will in consciousness comply with the law of return to the Father's house. The first step is repentance and confession — not to man, nor under theological forms, but to God direct. Say to the Divine Presence, "Father, I have sinned against heaven and in Thy sight." Though you may seem "afar off," the Father will see you and have compassion and kiss you and receive you into His presence.

The rejoicing and the feast, the ring and the best robe, symbolize your various possessions of soul and body under the law of conscious unity with God.

### Lesson 8. August 19.

#### THE JUDGE, THE PHARISEE AND THE PUBLICAN.

— Luke 18:1-14.

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint;
2. Saying, There was in a city a judge, who feared not God, and regarded not man;
3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.
4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.
6. And the Lord said, Hear what the unrighteous judge saith.
7. And shall not God avenge his elect, who cry to him day and night, and yet he is longsuffering over them?
8. I will say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?
9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at naught:
10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11. The Pharisee stood and prayed thus within himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.
12. I fast twice in the week; I give tithes of all that I get.
13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner.
14. I say unto you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

GOLDEN TEXT—*God, be merciful to me a sinner.*  
— Luke 18:13.

Undoubtedly the one thing that stands prominent in the teaching of Jesus Christ is the necessity of prayer. He prayed, or in some such manner invoked the presence of God, on the slightest pretext. He prayed over situations that most men would deal with without the intervention of God. The skeptic often asks why, if he was verily God incarnate, did he so often appeal to an apparently higher one. To answer this intelligently and truly one must understand the constitution of man.

There are always two men in each individual. The man without is the picture which the man within paints with his mind. That mind is the open door to the uneliminated Principle of Being. When Jesus prayed he was setting into action these various departments of his individuality in order to bring about certain results. Within he was God-identity; without he was human personality.

The various mental attitudes included in the word *prayer* are not comprehended by those unfamiliar with the spiritual constitution of man. When the trained metaphysician speaks of his demonstrations through prayer he does not explain all the movements of his spirit and mind, because the outer consciousness has not the capacity to receive it.

When we read of Jesus spending whole nights in prayer, the first thought is that he was asking and begging God for something. But we find prayer to be many-sided. It is not only asking but receiving also. Pray believing that ye have received and ye shall receive. Prayer is also invocation and affirmation. Meditation, concentration, denials and affirmations, in the silence, are forms of what is loosely termed "prayer."

Thus Jesus was demonstrating throughout the night over the error thoughts of mind. He was lifting the mortal mentality up to the plane of Spirit through some prayerful thought. The Son of man must be *lifted up*, and there is no way to do this except through prayer.

One who practices exercise of thought-power discovers that there is a steady growth with proper use. The powers of the mind are developed in manner similar to the strengthening of the muscles of the body. Persistent affirmation of a certain demand in the silence concentrates the mental energies and beats down all barriers.

Jesus illustrates this power of affirmative prayer or repeated silent demands for justice, as a widow, or one bereft of worldly protection and power. Under her *persistence* even the ungodly judge succumbs. The unceasing prayer of faith is commanded in the Scriptures in various places. See I. Thes. 5:17; Rom. 12:12; Eph. 6:18.

If a man's prayers are based upon the thought of his own righteousness and the sinfulness of others, he will not fulfill the law of true prayer. Self-righteousness is an exclusive thought and closes the door to that great Father-love that we all want. We are not to justify ourselves in the sight of God, but let the Spirit of Justice and Righteousness do its perfect work through us.

---

## DEFINITIONS AND CENTRES.

Closing Lesson, June 29th, 1906, Unity Course, Kansas City, Mo., Unity Building, 913-915 Tracy Avenue.

**Being:** A Spiritual Trinity existing under three heads: God, Christ, Man; or, Mind, Idea, Manifestation.

**God:** Divine Mind, Spirit, Being.

**Man:** Idea, or Son of Divine Mind, Christ.

**Son of Man:** Personality, Soul.

**Wisdom-Love** is God. Ideal Perfection is Lord God or Christ. Manifestation is Adam or Humanity.

Being is epitomized in man. Man is Spirit, Soul, Body. Spirit is Superconscious Mind. Soul is Conscious (Intellect) and Subconscious Mind. Body is Soul in Shape and Form; the Temple of God and Man.

Spirit creates Soul, and Soul forms body through thought centres, or body brains.

There are twelve thought centres, in man corresponding to the twelve disciples, and many other Scripture citations of twelves.

Seven centres are here given; five to follow in future lessons:

**Spirituality:** Top of Head. Seat of the Superconscious Mind. To develop: Centre attention there and affirm, "I am Spirit," "I am Christ, Son of the Living God." Pray, meditate upon God.

**Life:** Generative Function. To put in Divine order, deny sex, carnal lusts, impurity and fleshly weakness; and affirm purity, spiritual power and unity with and obedience to Divine Law.

**Strength:** Small of Back. Deny weakness and loss; and affirm enduring, abiding, sustaining spiritual strength. (Connect in thought-action with Life Centre.)

**Appropriation:** Pit of Stomach. Deny material selfishness and fear of loss; and affirm spiritual intelligence, peace and harmony.

**Love:** Heart; Centre of Breast. Deny fear and deception and falsity; and affirm courage and candor. Deny hate, and affirm love for everybody and everything.

**Power:** Throat. Affirm power, confidence, ability, mastery; and deny all "I can't" thoughts. Say with Jesus, "All power is given unto me in heaven (mind) and in earth (body)."

**Sympathy:** Navel. Deny material sympathy and fleshly sensations; and affirm spiritual vigor, vitality, force and energy, under Divine Law.

---

I dedicate every purpose of my soul to manifesting only that which proclaims God to be the All-Good; God to be infinite Love; God to be absolute, changeless Principle, the very essence of my own being. — HANNAH MORE KOHAUS.

## DEDICATION WEEK.

Special Dedication Exercises for the New Unity Building will be held for an entire week, August 19th to 25th. The program has not been arranged, but enough speakers, musicians, teachers and healers have indicated their intention of being present to make the event of more than passing interest. It is now taking the character of a Mid-Continent New Thought Convention. It will not in any way take the place of the Chicago Convention, to be held in October, but will give an opportunity to a large number of people in this immediate vicinity to get together, and establish in united thought the good work in this neighborhood.

The work outlined for this Dedication Week is of a most practical character, and will be especially helpful to students and invalids. There will be in addition to the usual convention lectures, lessons in healing, concentration classes, healing through musical vibrations, and other features not usually found in such gatherings.

Everybody is invited to be present, especially inquirers and seekers for the Truth. Our auditorium will seat over five hundred. There will be several sessions daily, and we estimate the capacity will be adequate.

Arrangements have not yet been made with railways for the usual reduced convention rates, but they will be, and all visitors should notify agent at purchasing point that they expect a return ticket at reduced rate on account of Convention. Please notify us at once if you intend to be present.

---

The following speakers have accepted invitations to be present and deliver addresses during the Gala Week, and others will doubtless come whose replies have not yet been received by the Program Committee:

Cassius A. Shafer, Chicago, "*Jesus of Nazareth, the First of Many Brethren.*"

C. Josephine Barton, Kansas City, "*Lilies of the Field.*"

Dr. Alice B. Stockham, Chicago, "*Victory.*"

Marion Austin Drake, Kansas City, Kansas, "*The Unity of God and Man.*"

Judge Joseph R. Clarkson, Omaha, "*The Kingdom of God Within You.*"

Geo. Adams Hunt, Lawrence, Kansas, "*Biblical and Other Evidences of Reincarnation.*"

A. P. Barton, Kansas City, "*Building and Unfolding.*"

Mrs. E. Dodge Carson, St. Louis, "*Soul Freedom.*"

T. G. Northrup, Chicago, "*Our Opportunities.*"

Mrs. Jennie H. Croft, Kansas City, "*Appropriation.*"

Dr. J. Gilbert Murray, Rochester, N. Y., "*Spirit-Matter; Physical Substance.*"

Mother Virtuzia, Williams Bay, Wis., "*The Message of the Spirit.*"

Grace M. Brown, Denver, "*Treasures.*"

## FURNISHING AND BEAUTIFYING UNITY BUILDING.

BY J. H. C.

It is most gratifying to those engaged in the work of this Center to note the interest displayed by our many friends at home and abroad, in the erection of our new Unity Building, its finishing, its furnishing, and its being made beautiful. We have had many suggestions, some donations—one friend supplying all the plumbing fixtures, etc., and several letters asking what could be done to help furnish the building or beautify it. Here is a letter full of practical ideas along that line:

The new building has quite a fascination for me. I am going to ask a few questions about it (practical) and, of course, I am practical, and know we need useful people and things to make a comfortable and beautiful home. First, about the bedrooms, how many, and have you linen, etc., to furnish the beds, bath rooms, etc.? I was thinking if a number of ladies could help to supply the linen, etc., for one or more bedrooms, it would be quite a help to you. Then about the reception room, or perhaps you might call it the room where people wait to make known their

needs. The color of decoration; the wood, so that if one felt inclined to send anything to be used in it, it would harmonize with the surroundings. Oh, to be able to give to Unity in the name of Jesus, is such a blessed privilege. If only a little, let it be beautiful—"A thing of beauty is a joy forever." Each one giving that which they feel they can give; how beautiful the Home would appear, how attractive! The gift of love always emits a beautiful influence, is felt, is inspiring; helping other souls on their way to the temple of peace, to the within, the holy silence, God alone with His own. It seems to me this reception room could be, and should be, most attractive and comfortable; weary ones finding rest and inspiration in contemplating the beautiful gifts sent by loving brothers and sisters from far and near, anxious to express their love and appreciation to those who in Christ stead have weathered the storm and tide, and at last have anchored in the haven of rest, bringing many weary ones with him to share the manifold blessings of Unity. I feel I should consider it a great privilege to be allowed to give that which I am able, and we can all give something. Now, dear ones, many hands make light work. Answer please the questions.—E. E. S.

We wish to correct the impression entertained by some of our friends that Unity Building is of the Home of Truth character. It is not a Home, but a building which will house our publishing plant, give us a large auditorium for our services and assemblies, and which will be a college or school where students will be fitted to go forth to teach and heal. The Society of Silent Unity also has its quarters in the Building.

There being no rooms for the occupancy of either pupils or patients, there is no need of bedroom furnishings. Rooms may be obtained either with or without board in the immediate vicinity of the Building.

Acting upon the suggestions in the above letter, we will describe the rooms, and mention furnishings required.

On the first floor at the right of the hall is the business office, which needs desks and chairs. At the left of the hall is the Library and general information bureau, in which desk, table and chairs are needed. Woodwork finished in antique oak. Back of the hall is a waiting or reception room out from which opens a healing room. Both of these rooms require tables and chairs, and a couch in the healing room. Rugs are needed in all these rooms.

On the second floor are the parlors, other healing



rooms, and the Auditorium. Floors polished hard maple, woodwork finished in golden oak. Chairs, tables and rugs required for these rooms. The Auditorium is furnished by the Woman's Auxiliary connected with the Unity Society of Practical Christianity. They are also putting in the art-glass windows.

Upon the third floor are the rooms for the Society of Silent Unity, and desks, typewriters and typewriter desks, chairs and rugs are needed. The walls are of hard white finish, with the exception of the Auditorium which is in sand finish for future decoration.

The whole Building has been built so far by love-offerings, which came from every quarter from our good friends who have esteemed it a privilege to give. We believe many others will find a pleasure in helping to furnish the Building in which all have a share. We expect it to be all finished and furnished by the time set for the Dedication and Jubilee Week, August 19th-25th.

---

## "IT IS MORE BLESSED TO GIVE."

It is almost universally conceded that Jesus had a deeper understanding of the results of human acts than any man that ever lived, and he voiced the words above. A gift in the right spirit carries with it a hidden power, multiplying and sustaining.

"Who gives himself with his gift feeds three—  
Himself, his hungering neighbor, and me."

It is a special benefit to the soul to give with generous heart, accompanied with blessings. Such giving falls like the gentle rain from heaven on the place beneath, and blesses him who gives and him who receives. To make an opportunity for good giving is of greater benefit in the end than giving millions, if "it is more blessed to give than receive."

Run over in your mind what you have given to the Good, and see if it does not bring up a feeling of

satisfaction. Have you ever regretted such gifts? Men often go insane over their financial losses, but who ever heard of one losing his mind, or even regretting, what he had given to the Good?

We do not boast but in all meakness say that nowhere on this earth is a better work being done for the Lord than at this Centre. We not only help people spiritually, but physically and financially. The multitude of letters we are daily receiving prove the truth of these claims. And all this is being done without financial demand. It is known that we thankfully receive free-will offerings, but no one is asked to contribute, and no partiality is shown between the services we render to those who give and those who do not.

This work is being carried forward in the name of Jesus Christ, and we strive to follow the methods of unselfish Christianity. There is no financial gain to any individual connected with it. Our new building is owned by the Unity Society, and under the management of a board of twelve trustees. In its construction they have provided for the workers who are ministering to the sick and needy in all parts of the world, hence it is more than a local institution.

Cheerful givers everywhere are allowed to have their names recorded on the Parchment Roster, which will be put in the corner-stone at the dedication of Unity Building, 3:00 P. M., August 22, 1906.

This is an unprecedented privilege. Never before on this earth has a temple been erected where the souls and bodies and finances and feelings of men and women receive healing without money and without price. We are assured that we need only to let this fact be known in order to receive funds sufficient to pay for all the material and labor put into this little temple.

"And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus Christ, how he himself said, It is more blessed to give than to receive."—Acts 20:32-35.

# THE GREATEST EASTER SAN FRANCISCO EVER HAD.

BY MRS. L. ROBE.

We were not burned out, but menaced by two fires, one on the southeast and one east. I steadfastly held that the power of mind would stop anything that one did not desire. I had the satisfaction of seeing the fire on the southeast die down after a strong protest. Then I began on the other, and saw it change its course entirely. I know the Law is true. The quake did not frighten me. I treated them about me who were badly frightened and we never left the house. The vibrations of the quake were in every direction, and the house was heaving and pitching like a ship in a storm, but I knew man was greater than the earthquake. After it subsided, we dressed and went out on the street. Two houses below us collapsed but no one was hurt. The people are as restless as the earth, for they are moving up the hill and down the hill, across the bay, and some back to the city. Our minds seem restless; our bodies manifest the unrest. It was all an experience that we will remember for some time. People are having vacations who never dreamed of taking a vacation; children are camping in the park who probably never had been to the park. It is all good, and nothing but the good can come of it.

— MRS. L. ROBE, 1292 McAllister St., San Francisco

The week previous to the 15th of April was celebrated by the churches, especially the Episcopal and Catholic churches, as Passion Week—the passion of Jesus Christ who suffered 2,000 years ago. In all Catholic churches they had what is known as the Stations of the Cross, a procession of priests and worshipers, that would stop and pray before the pictures, representing the several stages of the journey of Christ, from the time of his arrest to the crucifixion, and on Thursday, Friday and Saturday the different altars were draped with the symbol of death and sadness. On Sunday all was new life, for this same Jesus of Nazareth rose from the dead. The altars of all churches were resplendent with flowers, the symbol of life, and lighted candles, and the gorgeous robes of the priests, beautiful altar clothes, and the pungent incense curling around and over the heads of the faithful, bright clothes and radiant hats of the worshipers, made the scene one of many colors, bright and fully

alive. The music of the organ, and the singing, were one glad peal of joy for a Christ that is risen.

This Easter I have described was all form, all ceremony, all creed and dogma, much lip service, candles and flowers, that represented thousands of dollars, to say nothing of the vestments, and a good fat Easter offering. If Christ had really walked into any church on Easter morning, would he have claimed it? Would he have said, "This is the church I builded upon a rock" ?

We are told in the story of the crucifixion that, when the Master gave up the ghost, the earth rocked and the graves opened. In three days from this church-Easter, the earth rocked, the graves opened, and of the churches scarcely one stone stood upon another. Jew and Gentile, no matter the creed, the ritual or the book, were leveled, and fast following the earthquake came the devouring flames, that finished what the earthquake began.

The rest of the week, from Wednesday, April 18 at 5:14 A. M., was Passion Week. Not the passion of Jesus of Nazareth, but of every person in San Francisco. It was a sublime passion of each soul, and crucifixion of self. It was the hand of God that led those children out of that Red Sea of flame. They cared nothing for ritual, for creed, for beads, for Bibles, for dogma, for lighted altars flower bedecked, for church or vested choir. Life was greater and dearer than all these. The people came trailing past, a vast hord of human beings, fleeing from a destroying element, hardly knowing the where or whither, dragging what they could of household goods and pets, each heart-burdened with a grief he would not express, but helping and cheering each other. Not a tear nor a complaint. Saturday night the fire burned itself out, and darkness settled over the city.

Sunday morning dawned, the sun shone brightly, all nature looked glad, the trees were just as green, and the flowers just as sweet. Four square miles of

this proud city were in ruins, and her children huddled together, rich and poor alike, in the parks and open places, and yet what we call the physical universe took no note of the change, but went about its daily duty. It was a new Easter Sunday, the greatest the city by the Golden Gate had ever seen dawn. There were no flowers, no gorgeous gowns, no Easter hats, no ceremony; self was crucified; and as we looked into the faces of each other, we knew the stone was rolled away, and the radiant soul shone forth. The old mask, the old veneer, the old conventionality, had fallen away, and we had passed from death to life. It was the resurrection of over 450,000 souls that recognized the Fatherhood of God and the Brotherhood of Man.

Man was shorn of goods, of chattels, of lands, of houses, of pomp and power, and stood alone, without Bibles or creeds, with the Universal Presence. For life is more than raiment or than food. Families that were not on speaking terms were tumbled together, and were glad, forgetting their petty differences in the face of the greater disaster. The rich were helped by the poor to adjust themselves to the new order of things. The poor helped each other as they always do. Japs, Chinese, White, Italians and people from all over the globe were shaken together, cooking over the same stove and sharing their belongings. Class distinctions swept away. No high, no low, no black, no white serving and being served—one universal brotherhood. A really truly Easter, a coming to himself of each individual soul that needed no blare of trumpets, no roll of costly organs, no iridescent plumage, no flowers, no candles; each bearing in his heart the divine spirit of a living Christ.

May the stone be ever rolled away, and as we rebuild this city by the sunset sea, may this brotherhood of man and the Fatherhood of God be the corner stone, and love and righteousness be the building material, remembering the needs of all her children. Then San Francisco will build an eternal city that no fire nor quake, flood nor famine will come nigh her dwelling place. She will be founded upon a rock.

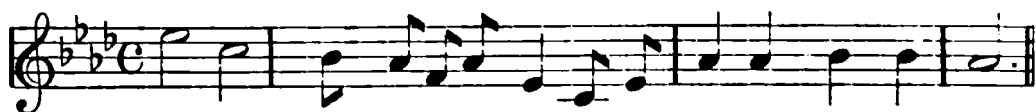
## The Spoken Word of God.

*Fayette M. Drake*

*LeRoy Moore*



1. There is Life, Life, Health-creating Life; there is Life, there is Life;



Life, Life, Health-creating Life, in the Spoken Word of God.

2. There is Power, Power, wonder-working Power ;  
There is Power, there is Power;  
Power, Power, wonder-working Power,  
In the Spoken Word of God.
3. There is Peace, Peace, harmonizing Peace;  
There is Peace, there is Peace;  
Peace, Peace, harmonizing Peace,  
In the Spoken Word of God.
4. There is Joy, Joy, soul-inspiring Joy;  
There is Joy, there is Joy;  
Joy, Joy, soul-inspiring Joy,  
In the Spoken Word of God.
5. There is Strength, Strength, all-sustaining Strength;  
There is Strength, there is Strength;  
Strength, Strength, all-sustaining Strength,  
In the Spoken Word of God.
6. There is Love, Love, never-failing Love;  
There is Love, there is Love;  
Love, Love, never-failing Love,  
In the Spoken Word of God.

---

In our meetings here in Kansas City we find the above a wonderfully harmonizing and quickening treatment, bringing into active consciousness the importance and power of the Spoken Word, through which the Spirit accomplishes the regeneration of mind and body. "And God said, Let there be light;" "He sent his Word and healed them;" "I will do to thee all that thou sayest." The Word is the working power of God. According to your word and acknowledgment will you manifest. Try this treatment daily for a month and see how rapidly your word will increase in power and vitality.

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

223. Your treatments are doing me a world of good, but I need all the advice you can give me about going into the Silence. How may I best learn to concentrate so that I can unfold into the Truth that sets a man free? — J. D.

We have found the following method to be conducive to most excellent results in silent meditation. Choose a certain hour that you can observe regularly each day, preferably as near the 9 P. M. hour for Silence which is appointed by our Society, as is most convenient for you. At this time go to a room where you will be without interruption, sit in a comfortable chair with feet placed squarely upon the floor, close eyes and ears to the sights and sounds all about you, and with mind and body thus quieted and at ease, open your heart to the influence of the Spirit, which you should realize as present with you in all its power.

Claim first, that you are illuminated by the Spirit of Wisdom, and, after letting this thought sink deep into your consciousness, take up some statement of Truth, as, "God is my life, my health, my strength," and meditate upon these words and the Truth expressed by them for at least fifteen minutes, or until you have a realization of this Truth as an active Principle within your being. Your mind may wander at first, but by an effort of the will you may bring it back. Constant practice will enable you to become master of the art of concentrating your thought.

It is quite important, as an aid in attaining the best results from the Silence, that one should choose the same hour each day, the same room, and the same chair, thus impregnating all the surroundings with spiritual power and substance. We are creatures of habit, and the habit thus formed will strengthen us and enable us to accomplish the withdrawal from

material things, and the entering into communion with the Spirit much more quickly than if we were careless as to time and place.

224. Could you find the time to explain this to me. I have pondered over it, but do not see. St. John 14:12: "Greater works than these shall he do; because I go unto my Father." I see this far, that when we learn to stand, and use our own feet (understanding), we grow stronger proportionally; but why this, "*Because I go to my Father*"? Why should that enable you or I to do *greater* works? Is it simply having seen what our elder brother did, it should (and would in accordance with natural law) tend to increase our faith and confidence in the Power—the Father within, to attempt even greater things? — M. J. P.

The disciples were looking to and depending upon Jesus so much for their guidance, and power to accomplish, that he saw it would be better for them when he was gone from them in person, and the spirit of his teachings and the example of his life should impel them to go on to greater things. But there is a more vital truth contained in the esoteric meaning of the words, and the pivotal point is that "because." We must look within the consciousness of the individual for this interpretation. In the unfoldment of the soul each one passes through his Gethsemane, his Calvary, his resurrection and his ascension. It is *because* of this ascension that the "greater things" are possible. The humanistic sense of life sorrows in Gethsemane, is crossed out on Calvary that it may be raised into spiritual or Christ-life, and then comes the ascension into conscious union or oneness with the Father, or Source of all Power. Because of this union within the soul, of the Universal Spirit with the Spirit individualized, may that individual do "even greater works." If anyone, from Jesus down, failed in doing the greater works, it is *because* this union with the *Source* was not complete. When we consciously *know* that "I and the Father are one," then we may speak the word for the healing of the nations within ourselves and the nations without will be healed also.



225. Please give me your ideas of the sense we find in the New Thought literature of that text, "Resist not evil,"—L. H.

It means that "all they that take the sword shall perish with the sword," or, in other words, if you fight a thing it will fight back. The teaching of the Higher Thought is to cultivate a systematic non-recognition of evil if we would overcome it, as in this way we see nothing to resist. This that we term evil is undeveloped good, just as the apple is bitter and unpleasant to the taste while green. Turn on the sunshine of Love and evil will ripen into good, as the green apple ripens into the luscious fruit under the rays of the sun.

226. If a person had been taught that anything was unclean to eat, according to the Old Testament dispensation, and had made a vow that they would not indulge either in eating or preparing it for others to eat, would they be justified in breaking that vow in the light of Truth's teachings? — W.

"Old things are passed away; behold, all things have become new." II. Cor. 5:1.

As we progress in the understanding of Truth we break all fetters which hold us to error or hinder our advancement, that we may enjoy the "perfect liberty wherewith Christ has set us free." We are much more true to Truth and to ourselves in breaking a promise or vow made when we were not as enlightened as at present, than in keeping it. In adhering to a promise which holds us to that which we now believe to be unwise or untrue, we are false to our convictions of right, and thus our spiritual development is retarded. If a cannibal made a vow to kill and eat his enemies, should that vow be considered binding when he became civilized? The question of right and wrong should be decided in the light of today's consciousness, and not that of yesterday.

Right here permit us to enter a protest against vows, pledges, etc. They are sure to become fetters. The only resolution we should ever make is to ever

and always seek the Truth, even if our conception of what is Truth today makes us false to what was Truth to us in the past. "Consistency is the hobgoblin of little minds."

227. Please explain the meaning of this part of the Noon Class Thought for April, "According to his riches in glory by Christ Jesus," what is the meaning of the word "glory?"—J. P.

Glory means "quality." As the Christ-mind unfolds in us with all its excellency of love, wisdom and power, we become rich in these qualities and possess what may be termed a glorious character. According, or to that degree, in which the God in us is rich in glory (quality) are our needs supplied. It is another rendition of "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

228. For years I've tried to understand and locate the *solar plexus*. Can you make it plain to me? and how to concentrate on it, and also how to breathe through it? —R. A.

The *solar plexus* is a nerve ganglion just back of the stomach. It is the greatest nerve center of the body, and from it radiate nerves which reach every part of the body. We concentrate upon the *solar plexus* by fixing our mental attention upon it, and by closing the eyes we may turn our inner vision upon it until we see it as clearly as an object before our eyes. We breathe through it when taking deep breaths, with the thought that we are breathing through it rather than the lungs.

---

If we speak with faith we shall receive. "A man shall be satisfied with good by the fruit of his mouth," said Job. Words are far more potent than we ever dreamed before we studied mind and its mysterious and wonderful ways of procedure, and we must be very careful to use only good, true words, for "according to thy faith be it unto thee, is Law.—  
ELEVE.

## BEAUTY OF LOVE.

BY BESSIE GRATTAN GILMER.

Have you ever thought of what it would be to love in the God-way, in all its fullness and beauty? Or first, I should ask, have you realized what God's love is and means? It fills the entire universe to overflowing. We breathe it in the air, hear it in the whispering of the trees and sweet warbling of tiny bird throats, see it in the glorious beauty of our world, and *feel* it with a spiritual consciousness.

"God is love"—how simple is that sentence, yet what a boundless meaning it contains. To realize it in its fullness would be to throw off forever the weaknesses and mistakes into which carnal mind has lured us, confound the doctrine of hell, and reveal to us that our Father is a Father indeed; an infinite love to which we owe our being, as an expression of that love, and the substance of our souls. It teaches that all things are ours, for all Love is ours. Love with ever ready hands stretched forth, filled with priceless gifts to all that will say, "Father, thou knowest the desires of my heart, and Thou wilt fulfill them." Omnipotent, omnipresent Love that endureth forever, and that works only for our good, of whom we are a part and whose bounty is ours.

Beauty is an expression of love, and love makes beautiful. Is it a desire of your heart to be beautiful? If so, there is no surer way to become so than to love. A selfish, disagreeable person may love all that goes to make up great personal beauty, but dear, dear! soon the gray hair and wrinkles come, and how the frown sticks. While another may have irregular features, stooped shoulders and freckles, but nevertheless, with love this person can become beautiful. The love-soul does not only glorify the features but the body also, making it straight and grand. Gray hair, wrinkles and freckles do not tarry

with love. Old age has but a carnal existence, and it is glorious realities that we want. Love is Power, a law, over which old age and ugliness can have no dominion.

If you won't believe me, try it. Love, love, love everybody and everything; fill every fiber of your being and all space about you with it. And hold it in mind that God's expression of love is beauty, also that as His image and likeness we are beautiful, recognizing only beauty in others.

Don't ever again exclaim, "Oh, I just can't love so and so." Just be still and think, "God loves him or her, so that the heir of His love *can* and *will*." Say it over and over to yourself, and before you know it your love will go out to them. Whatsoever you *will* shall be established unto you. But you can't love and criticise, or love and condemn. Stop just as soon as you catch yourself at it, in the middle of the thought or sentence, don't finish it. Put this in constant practice, and soon, quite unconsciously to yourself, you will have come out of the habit. And just as unconsciously in others, neither judgment nor condemnation will be placed upon you. "Such judgment as ye mete unto others shall be measured unto you again." "Judge not and ye shall not be judged, condemn not, and ye shall not be condemned."

Keep thine eye single to the good, recognizing only the good and lovable in others, the God-man. By so doing and realizing the spiritual I AM will shine as a light in "the temple of the living God," real and visible to your sight. As "God is of purer eyes than to behold iniquity," love in the God-way is also. Love sees no fault in the embodiment of love. "Resist not evil," deny it out of existence, and weep not over the seeming wrong doing of others. Love is of mightier force than the battering of millions of clubs or oceans of tears, and non-recognition is a cure for every vice.

You may say, "Impossible. One can not love

in such a way." Do not bind yourself with limitations, dearly beloved. There is no limit or boundary line to God's love. Our exemplar did, and says ye shall do even greater things than He. Without a consciousness of God-way love, the soul stupidly slumbers, a but half-alive thing, stirring restlessly, impatiently against the hands of self-placed limitations, sickening the body with its non-action, filling it through and through with old age or disease, until at length it gives up the fight and dies.

Should God-way, love, then, be denied and cramped by carnal temptation of doubt and fear, when in its glorious Mind-Power it would command the human tempest-tossed, weary soul, "Peace be still," and lo! where there was stupidity there is intelligence, and where there was a desert of flinty rocks there is a plane of beauty.

Cannot we now see what love, simply love in the God-way, means to us? It gives perfect trust, the doing away with doubts and fears. "Perfect love casteth out fear." Are we not commanded all through the Bible to "fear not" and "be thou not afraid"? because it is not good for us. It means an awakened soul, spirituality, perfection; severing the bonds of man-made laws of mortality to which we have subjected ourselves, and coming under God's universal law of Love, under which no evil thing can come nigh us; heaven right here and now, happiness, abundance, health, and everlasting life.

It is to come, it is *now*, awaiting our recognition. "Every head shall bow, every knee shall bend, and the knowledge of the Lord shall cover the earth as the waters cover the sea." "The lion and the lamb shall lie down together and a little child shall lead them." "Be ye perfect also, even as your Father in heaven is perfect." His word shall be established. Verily, it is Truth that sets us free, the truth of our Father's love.

## EDITORIAL MISCELLANY.

Will you not publish in the next number of *UNITY* your interpretation of the reason for such a disaster as the San Francisco earthquake which came like a thief in the night, taking the lives and the property of innocent people without giving them a moment's warning? How are such occurrences reconciled to New Thought teachings, and can students avoid such accidents?

— A FRIEND.

This planet is pervaded by a thought atmosphere which has been generated age after age by the minds of men. This thought force moves upon matter exactly as the individual mind moves upon the body. As Paul says: "The whole creation groaneth for the redemption of the body." The planet is sick, and an earthquake is simply a physical chill. When we all think thoughts of harmony with the Principle of Love, the throes of nature will cease, and all destruction of human life come to an end. Those who are very obedient and receptive to the Spirit, and are led by it in all things, do escape injury. We have quite a number of letters from New Thought students who were warned to leave San Francisco several days before the earthquake. The Holy Spirit is a veritable Presence, and will guide and protect all those who have faith in it. God is no more responsible for an earthquake than for an explosion in a coal mine. Mental forces under the control of men rule in both cases. When ignorance gives place to understanding, the destruction of human life will cease. But we must learn the law. There is no other way to master the forces that environ us.

*Words* are inadequate to express the love I feel for, as well as the gratitude to, your dear little magazine and organization. *Wonderful unfoldments* have taken place in my own life since I have joined your society. I, with many, many others can but feel a great *thrill* of love when *UNITY* comes into the house. I hope it will come about that I will some day take Mr. Fillmore's hand and look into his face. I think his ideas are the highest and most intelligent as well as most *logical* of any I know anything about. I would be grateful if sometime among questions and

answers an explanation could be given in regard to tendency to very tender feet, corns, callouses, etc. I have always have had this tendency; have been told I think that "Pisces" had something to do with it, having some planetary influence as indicated in my horoscope, but I would be interested to learn of the *mental cause* and spiritual treatment of same. — E. W. H.

Tenderness in the feet, which includes soft corns, chilblains, callouses, etc., is always associated with a lack of perfect adjustment between the spiritual and material understanding. People with this tendency have spiritual minds, and are usually very sensitive, high-strung, and submit to material conditions with poor grace. One who perceives spiritual Truth, and, at the same time realizes the power of Spirit to make conditions, does not admit control of planetary influences. With Napoleon he exclaims: "Circumstance! circumstances! I make circumstances!" The remedy is: Realize your spiritual mastery and refuse to believe in or give any power to material obstructions. There are no thoughts of hard conditions in your life that the Spirit cannot overcome. Then affirm that that Spirit goes before you and makes easy the way.

Please explain in the next issue what is the difference between "going into the silence," as understood and practiced by Divine Scientists, and the study of the Lesson Sermon, every day finding references and studying and meditating on the Truth therein expressed, and also the helpful explanations from "Science and Health," that are also marveously beautiful. Much Truth has been revealed to me by going over these lessons, and I have worked out my understanding by this means. Christian Scientists do not teach that one must communicate with the Spirit within, but that God is reflected by our being reformed and having the mind of Christ Jesus. Is not any study and meditation of Truth practiced daily the same virtually as "going into the silence"? I think on these things day and night, and many rays of light have come to me, but I can't experience, as many relate, in their letters to UNITY." — I. E. H.

The difference between going into the silence, as we practice it, and the meditations and revelations of the Christian Scientists, is the difference between the thought and the spoken word. We have our

periods of silent meditation, wherein we spiritually perceive the Truth, but the deeper silence is where the Spirit witnesses its unity with our spirit in a quickening life-energy, unifying thought and substance, or soul and body. My experience is that when I am studying the Scripture and meditating as to its meaning, I get flashes of understanding, and spiritual perceptions, too, which I know are from the Lord. This, to me, is the first step in the process of soul regeneration. The next step is to go within the temple and start the fires of eternal life on the altars. When I do this, I affirm that the Spirit of the Lord is within me a quickening life, and the response is a thrill, and what might be termed a swift life-energy permeating the whole nervous system. This is the beginning of another step, which, in its ultimate, is the complete redemption of the body, and the overcoming of the belief in death. My understanding of the present practice of Christian Science is that humanity is not yet far enough along in understanding to take up the complete redemption of the body. Jesus said: "Follow me," and in following him I find that my body is becoming immortal. I know, from the witness of the regenerating Spirit within me, that the grave is being robbed. This inner consciousness of eternal life I have gained through going into the silence and concentrating my attention and speaking powerful words of life and intelligence to every center in my body. The Spirit shows me that in no other way can man gain control of the flesh, and be master of the body temple to the complete overcoming of disease and death.

---

Why do you say, "*My trouble*"? Do you want to claim such possessions? What you claim of course you draw to yourself. Since "man's word is his only burden," lighten your burden by changing your words. Try words of rejoicing and praise for a while.



## QUESTIONS ON HEALING ANSWERED.

BY CHARLES FILLMORE.

If there is no sin, how can there be any forgiveness, and why do we feel so wicked and condemn ourselves when we do wrong? It seems to me that Jesus taught that there was sin. See Mark 3:28,29. Also John 3:36. The 29th verse of 5th John is also a puzzle to me.

— J. A. B.

We do not teach that there is no sin, but *there is no reality in sin*. If sin were real and enduring, like goodness and truth, it could not be forgiven, but would hold its victims forever. When we enter into the understanding of the Real and the unreal, a great light dawns upon us, and we see what Jesus meant when he said, "The Son of Man hath power on earth to forgive sin." The Son is that in us which discerns the difference between Truth and error. When we get this understanding, we are in a position to free our souls from sin, and our bodies from diseases, which are the effects of sin. If we continue to affirm the reality of sin, we make it permanent in the soul, and it cannot be put out of consciousness. This is the sin against the Holy Spirit that cannot be forgiven. Sin is the result of desire manifesting in erroneous ways, and may be compared to the errors of the child working a mathematical problem. When the error is discovered, and there is a willingness to correct it, under the law of forgiveness it is erased as easily as the child rubs out the false figures in his problem. Thus in spiritual understanding the I AM of man forgives, or gives truth for error, and the mentality is set in order and the body healed.

When spiritual understanding dawns upon the mind, there is a coming forth from the silent realms of materiality (tombs) of all subjective states of consciousness. As we say in science, we are "faced up" with both the good and evil thoughts, and have to straighten them out. The good is retained and

the evil denied away. This is our "authority to execute judgment."

Please give in UNITY a treatment for the curing of warts.

The eliminating thought is forgiveness. Forgive everybody against whom you have any feeling whatever; also forgive the wart, and say to it, "Through this forgiveness you are banished away."

Please give a formula that will heal corns. — C. J.

Tight shoes or very loose shoes are the immediate cause of corns, but if the mind was constantly supplied with harmonious thoughts they would not long remain after proper adjustment of footwear. But a corn once established insists upon remaining, unless a new thought and a new life current is put into it. Therefore it is necessary to reconcile your mind and your feet to the Truth in handling even so simple an error as a corn. Deny that you believe in hard conditions or obstructions of any kind in your life, and affirm the perfect, harmonious flow of the Universal Life in every part of your body, but especially your feet.

The secular papers now and then try to be funny at the expense of New Thought healing methods. The following called, "A New Thought Corn Killer" was recently given in one of them. The writer would undoubtedly be greatly surprised if we endorsed his satire, and named it a good treatment for corns. Here it is — try it for yourself:

Why suffer with old fashioned corns when the New Thought treatment offers an immediate and painless cure? Anybody can do it who has the New Thought.

Expose the corn and pass the finger tips of your right hand over it slowly and caressingly, at the same time sending a vibration from the brain to the corn. If it is a soft corn, 413 vibrations per second will suffice; if a hard corn, put on forced draught. Repeat slowly:

"I am now sending a current of thought force into my corn, and so separating, deducing, disintegrating, rending, splitting, sundering, splintering, snipping, dwellicating, whittling, dispers-

ing, dislocating, eliding, divorcing, pulverizing, slashing, slicing and dissecting it, that presently it will pass away."

Repeat three times, then with rising inflection: "Avaunt! avaunt! avaunt!" Finish by repeating the pass word, "The universe is mine. I am it."

The corn will at first look extremely surprised, then wilt and fade beautifully from sight.

The doctors tell me I have a weak heart and hardening of the arteries. Please tell me what to think and what to do in order to overcome these troubles.

— F. E. P.

You need a greater realization of the Universal Life, and your unity with it. This Life is expressed in the body through the generative centre, and any thought about that function that obstructs or interferes with its free action cuts off the life current, and the circulation slows down until the force is not sufficient to carry away the refuse of the organism. Lack of action in the life-flow is followed by inertia throughout the body and the hardening of the arteries. The remedy is, a quickening of the understanding in matters pertaining to generation, and a concentration of high thought potency into that centre. This will set up a swifter life vibration in the whole organism, and quicken every function. Remove the ban of evil from your sex nature. It is of God — pure and holy, and should be spiritualized and lifted up from the earthly conditions of error thought. Under this treatment the life that has been bound will be set free, and that "more abundant life" of Christ become a living reality to you.

---

Intelligence, Divine Intuition, God-Strength, God-Love, God-Life, constitute harmonious relation to all that is. We are, I am — is that which recognizes and appropriates these qualities in our conscious mind and bodies. Where the heart is, there the treasure is also, suggests that the development of the various thought centers is accelerated by the love of God being centered throughout each thought center, or faculty, so as to make it a conductor of the perfection at every point inherent in I-AM-God likeness within, which is in embryo all that God is. Experience suggests that the tendency to dwell on Truth intellectually develops the head faculties, which throws out of balance the other faculties having their centers of action in the body.

— D. W. P.



### **Inspired by the Spirit of Truth.**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 12,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

*Special Notice* — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,  
915 Tracy Avenue, Kansas City, Mo.

## Class Thought.

(Held daily at 9:00 P. M.)

July 20th to August 20th.

Love is tender; Love is kind.

---

## Prosperity Thought.

(Held daily at 12 M.)

Divine Love manifesting through me fulfills every need.

---

## LETTERS FROM EVERYBODY EVERYWHERE.

This department is given over to UNITY readers, and they are requested to fill it to overflowing. Concisely written experiences and demonstrations of the Truth are always acceptable. Addresses will not be given, except with consent of writer.

I wrote to you last spring asking for help in financial matters, and you sent me help for the month of March. I believe March was the most prosperous month I ever had.— N. M. S.

I am glad to report improvement all along the line, and am especially grateful for a marked improvement in my financial affairs for which I asked your assistance sometime ago.

— H. E. C.

I wrote to you for treatment last month, for prosperity and for spiritual understanding. My husband secured employment a few days after I wrote you, so I am very thankful for your help.

— Mrs. L. W. L.

I asked for a special treatment May 16th, and you gave it. The results were what I wished — a position at the seashore for ten weeks, where I can have my son and daughter with me, and draw a salary beside.

— H. E. E.

I sold my place in Sterling, Kansas. I cannot thank you enough for the help you have given me through the Spirit. My health is good. The place was sold for the price I asked for it.

— M. S. L.

It is just about a month since I wrote to you asking for help. My throat responded at once and I hardly ever think of it; and I feel especially pleased about the payment of an unexpected debt to us, enabling us to make a payment on our own home. We had so many things to meet it seemed as if we could never do it. I can not tell you fully how much this last month has been to me.

— MRS. C. W.

I wish to thank you for the kind help you have given my son. He has found work, and is satisfied with it.— MRS. T. S.

The spiritual progress I am making lately seems simply wonderful, and as I read the last UNITY received and try to understand it, it seems to me it is the plainest expression of Truth I have had.

— C. C. S.

Permit me to thank you for the much improved atmosphere of my life, which, I feel, has been brought about by a thoughtful perusal of UNITY. It has certainly brought to me a clearer understanding of my origin, or relation to the Divine Source. Through its agency, together with Emily Cady's "Finding the Christ in Ourselves," and "Directions for Beginners in Practical Christianity," I certainly find myself more closely approaching that soul-soothing recognition of the Divine Intelligence, I have, for some time, so fervently prayed for. Surely, your literature proves, to the earnest Christ-seeking soul, that He ever lives to comfort His children. To me, your Red Leaf proves a visible means of touching His very garment.

— MRS. C. H. S.

I am always glad to welcome UNITY, but it came this month when greatly needed. I had been living a strenuous life and was weary, and an hour with UNITY refreshed me wonderfully. I was skeptical in regard to the Red Leaf at first, but I have tested it many times and found its value.

— MRS. J. S. J.

We have lived in Arizona a year. It is the saddest, most lonesome place for strangers. I get all my comfort from reading UNITY. I can never tell you what it has been to me this last year. I have one where I can read it all the time. I felt I could not give my old ones away, I found so many new things in them all the time.

— MRS. I. B. M.

We are very much pleased with the UNITY magazine, and thank you very much for the twelve lessons you sent us some time ago. We sent them to a friend, and she says they are grand, although she is a member of the Baptist church.

— MRS. J. G. C.

I have been a reader of *UNITY* for some months, and have received great good from it. It has comforted, cheered, and strengthened me every way.

— P. A. C.

I am so pleased with the literature that I have read. I am very happy that this beautiful thought has been presented to me. I enjoy the silence and am getting such valuable help along all lines from it. Never enjoyed anything so much in my life. I praise God every day that this knowledge has come into my experience, as it has changed, entirely changed, so many of my former ideas, and I am so happy in the small knowledge I have been able to get.

— F. McG.

DEAR FRIENDS — "Whom having not seen, we love," rises gratefully in my mind for all the blessings I have realized since my first knowledge of *UNITY*, and especially when reading the copy received today. Surely the power to uplift and help the number of people that you do yearly, is a demonstration to you that God is with you, and the joy of such realization is truly a heaven on earth. I am thankful for the desire for spiritual manifestation. Materiality had me so fast bound for so long, and when my final deliverance appears, yours will have been the light that led me to Truth. Most gratefully yours,

— H. E. E.

Since I have been a member of the Unity Society I have received a greater blessing than even health, namely, an opening of spiritual understanding, instead of mere head knowledge, although I do succeed with the "silence."

— S. T.

I am just writing a few lines to thank you for your help in time of trouble. I must tell you that your treatments are working a wonderful change in my home. I wish I had time to go into details and tell you some of the results of your treatments, but will at some other time.

— MRS. M. MC.

Even at this late hour I want to put in my dollar for the corner stone. So much have I thought of you and wanted to write but have not had the time. I have had some wonderful demonstrations of the Spirit during this campaign. There came a time when my brain and nerves refused to act, and seemingly I pretty nearly passed over. The friends think it was a nervous breakdown, but I know it was just one of the steps in the regeneration of mind and body—an inability to adjust myself to the minds of others, and I had to go almost to the door of death to get my vision clarified. But when the Truth came, it came with a mighty power, and I am a good deal wiser in spiritual things than I was before. I took up my work again in a few weeks, and am gaining in health right along.

— L. G.

I never heard of New Thought until about a week ago when a friend gave me a copy of *Mind*, which seemed to take right hold of me and stir me all up. About that time I was taken very ill with what I thought was inflammatory rheumatism and very bad heart attacks. I thirsted so for more comfort and wisdom that I sent to a friend and asked her to send me anything on New Thought and any books on healing. She sent me March and April UNITY. I have read and re-read every word. It is all so new to me, but I am sure I have a right understanding of this blessed Truth. I was very low at the time, thought I could not live my heart was so bad, but I quit all the medicine and the doctor (who is an intimate friend), and got up and stayed up. My strength has gradually come to me and the pain has all left me. I thirst for growth, I long to embrace all the Truth as my own experience. I am cured, only once in a while up to yesterday my heart would seem bad, but I would take UNITY in my hand and affirm all things, when I would get relief. I have done this many times a day. I want to belong to you and have my name on your list for health and prosperity, and to learn how to claim all the promises and benefits.

— H. W. R.

I wrote you about a month ago for treatments. Please let me thank you for the help that I have received through them. Indeed I could almost see the good come in. I realized an ambition that had been cherished from childhood.

— A. M. H.

At first I was discouraged because I did not see immediate results, but I have learned better now, for I am learning of the Spirit every day, and I am so happy and peaceful. I feel that I want to proclaim to all the world what peace and joy I have found in understanding this blessed Truth aright. After my orthodox views were shaken I was wandering in darkness so long. I hardly knew where I was, and for a long time I hardly prayed at all. Now I have found that peace which can never be taken from me. Another good piece of news is, that, before a great while, I will be able to have a little money of my own to do as I will with, so I hope soon to send you an offering, and likewise get some of your books and leaflets.

— Mrs. C. E. C.

We are both feeling fine this morning— feel that God has returned and filled our house with love, health and harmony.

— Mrs. L. B.

I want to thank you so much for the help you have given me. I am a much better little girl since I became a member of our dear Silent Unity. I have found the Christ and am conscious of a freer, fuller life throughout my whole being.

— H. H.



I am happy to tell you that the study of UNITY and the Cady Lessons have helped me greatly to a better understanding of God. I am satisfied that your treatments are helping me, for it is only during the last month that I have been able to realize that God is right with me all the time, but now I believe that is the truth, and I know that God is the only power there is to help me.

— F. E. H.

I think I receive a blessing from some mind in your circle every month just before UNITY arrives. I am reminded that it is nearly time for it to come by a happy feeling of strength in right purpose that is very encouraging. I felt this strongly in December last. I knew nothing of your intention at that time but realize it came from Kansas City. It gave me an impulse to do a work that I had been too timid to undertake.

— F. A. J.

I do believe the over-work microbe is the hardest one to lay low. I have enjoyed my last month's thought greatly — "The Spirit within me is greater than mortal thought, and I now send forth the word of life, health and strength to every cell and fibre of my being." It was fine. Send me another as good. I am alone at present and am using the spoken word wherever I am and whatever I am about. It is great for stilling the hurry mania. Much love and many good wishes.

— E. M.

A couple of nights ago I woke up from a sound sleep with the thought: "Spirit Mind illuminates and heals," standing out like a bright light. I hope my spiritual nature may be taught to discern the great thought of Life and its true meaning. To me it is a beautiful thought that so many of us children are all offering up the same petition, or song of thanksgiving at the same time.

— MRS. J. B. S.

I am glad to let you know that God is answering our prayers for Mr. L. He is getting better right along with his drinking, and is so kind to every one of us. Everyone who knows him wonders how he is changing; and it not only changes him but me also. I used to get cross at him where now I don't see anything to get cross about, and, as May UNITY says: "I can now rejoice in affliction," for it has brought me to learn the true God, and is bringing him also.

— MRS. A. L.

Am happy to say I am improving under the treatment. My health is better, and the financial outlook is encouraging. Have much comfort in the daily reading of UNITY. Will never be without it while I live.

— MRS. L. J. A.

I saw my mother a few days ago, and was so delighted to see how much improved was her condition.

— A. L. R.

I am so much improved in mind and in body that from daylight till dark my heart rejoices. The hearing in my right ear seems to be entirely restored. I do love UNITY so much. Words are too feeble to express my appreciation of it. — R. H. B.

I am ever so much better than when I first wrote you.

— R. A. D.

I am quite free from the rheumatism — have not even had a twinge, when to mortal sense the weather would cause such reminder. I am sure it is the treatments you have given me.

— M. DEP. T.

I will write to let you know that we are all perfectly well — husband's chills did not once return. We are now able to demonstrate for our children — one little one was troubled quite often. My brother is very enthusiastic over his UNITY. He has great faith for a lad of 16, and says he is getting well and strong, and they dare not mention surgical operation now. — E. W.

My father's ear is getting well, thank God and you!

— R. K. M.

Mother wishes me to write you that she is healed, and that she praises God for the good that she has received from the Society and the Red Sheet. You will please find enclosed \$5.00 as a thank offering, and may God bless you in all your good work.

— N. W.

My face is nearly well, and I am very grateful to you for the treatment you have given me.

— B. M. G.

Some time ago I wrote to ask for treatments as my health seemed to be so poor at that time that my mind was very much disturbed, and I felt so depressed that I could not seem to rise above that condition. Soon after writing to you I improved a great deal, both physically and mentally, and now feel more like myself.

— M. H. C.

I thank you for your quick response to my request to treat my little girl, and am glad to report her entirely well again.

— J. S. R.

I wrote you some time ago, asking you to help me heal my father. It came to me soon after I had written that he was getting better, when my sister wrote and told me it was true. I waited for the next letter, and as it did not come, I asked the Spirit to let me see him so I could tell how he was getting along. It took some time before it came, but when it did my father

appeared in perfect health. I told my husband of this and he was surprised. When I did get a letter, yesterday, my sister said father was in better health than ever before. I say that Spirit can do all things.

— MRS. K. M. S.

I wrote you for treatment and was helped wonderfully. I am cured of sleeplessness and such a blessing as it is! I sleep like a babe all night long.

— MRS. G. A. G.

Your treatments last month have taken the mole from my face, and I am free from nearly every symptom of rheumatism.

— MRS. T. J. N.

About a month ago, we wrote to you to give my brother treatments. We have heard from him and he is feeling fine. They had to wade water to their waists to get out of camp, but his rheumatism is all gone, so you need not continue treatments any longer. I thank you kindly for your help.

— MRS. M. B.

It is with a grateful heart I write these words to you. My sister is improving fast. The doctor said she had a chance in one hundred. There were a few days we thought she could not possibly live. I am very thankful indeed to you people.

— MRS. N. C.

About three months ago I wrote to you for treatment, and I am much improved, and am more thankful than I can find words to express. Since your treatments my husband seems to have laid all antagonistic thoughts aside, and I assure you that is a great deal.

— MRS. M. E. G.

I want very much to become a healer. I have been in this thought for some time and have perfect faith in it. I cured a lady here of a bunch on her face with which she had been troubled since a child. She is about 40 years old. I simply put my finger on it and prayed with faith. I cured it in two treatments.

MRS. A. L. DRURY,

47 Winter St., R. 301, Boston, Mass.

With thankfulness I write these lines informing you of the improvement from rheumatism (sciatic) of my husband. He is much better, so he can walk without lameness.— MRS. G. A. I.

Bless you, dear hearts, you have been treating me for nearly one month for billiousness and malaria, and I am happy indeed to write you that I am better of both errors. I know they are false claims. I think another month of such treatment will cure me sound and well. My eyes are better, too, for which I thank you every one, and praise the dear Lord.

— A. E. S.

I have cleaned house this spring without any help — something I never did before. I held myself in a calm state of mind, giving free expression to the Spirit for my strength in every need. When I look back I am really amazed at myself. A neighbor said: "L —, I was surprised. I did not know you were able to do so much work." I replied: "Oh, I am getting better all the time." I can never thank you enough for all the good you and the dear Lord are doing for us. Business affairs are working out beautifully.

— \* \* \*

Now as to progress: I knew before I got your reply that I was receiving treatment from you. The day after you got my letter I felt better, as I got up in the morning, and have kept on improving since, until now I am feeling well again. When Mr. C — came home at noon he asked how I was, and I told him that I felt as if I had, at last, made a move to get strong again. I asked: "How about yourself?" And he replied: "So do I. I feel better than I have for a long time — for months." And he keeps well, too.

— Mrs. A. H. C.

Here is a love-offering, and many good thoughts for success and prosperity in the temple of silence, where, alone, man can communicate with the great God, the life and Spirit of all things, throbbing like a mighty ocean on the eternal shores of time. Out of its silver dew drops we gather pearls of wisdom and words of Truth — the knowledge of the every-where present Good. — A. D.

I would like to say the Red Leaf has been a great blessing in the family, and when you treat me I feel it right then and get better. I don't believe I would have been here on earth if it had not been for the treatment and UNITY.

— Mrs. M. C.

Rejoice with me. I am able to walk further, do more work than I have done for several years, and I am gaining in strength every day. I praise God every day and ask Him to send UNITY to the uttermost ends of the earth that all humanity may know the Truth and be free. It was a long time before I realized the worth of UNITY, but now I would not be without it, and I thank God for it. The Red Leaf is wonderful. If I hold it in my hand and sit in the silence five minutes, at any time, day or night, I am myself again.

— H. A.

I am glad to be able to report continued improvement. I have nearly finished a 70-mile survey in the swamps of the Mississippi, and am better and stronger than when I began. Besides, I think it is the best and most correct work of my life. I can not tell you how God has blessed me, my dear friend. All things come easier now and I am much more contented.

— J. C. McC.

I do not know how to express my gratitude for your treatments for insomnia; they have cured me entirely. — S. W.

I am so glad to tell you that I am gaining ground. I can sleep all night now, before I was so nervous I could not sleep half the night. — A. R. O.

I find my new belief a great comfort with my four lively venturesome children. I find accidents, etc., do not worry and trouble me as they use to do, for I feel so much calmer when anything occurs. My little girl of three had quite a fall this morning, and as soon as I heard her I began treating her, and when I finally asked her if she thought she had hurt herself and if she felt bad, she replied: "I don't know where—no." She does not scream nearly as much as she did, and is better in other ways than before I began treating her after she went to bed. A few days ago I burned my arm on a hot stove but began immediately to deny the burn, and it scarcely hurt me at all.— M. E. S.

A month ago I wrote to you for treatment for piles. I am feeling well again. — MRS L. B. C.

My rheumatism is still improving. Am a great deal better than I was two months ago, and I am very thankful for I was much discouraged. — H. J. R.

My son commenced to improve about the hour I sent the letter, as I received a telegram that a great change had taken place. I feel that you quickened the life in his little body, and made it possible for him and his expression to live with us. I have never felt that I could spare the money before, so have not written to you about it. — A. L. W.

I was stung by a swarm of bees lighting on my head—stung into insensibility. Only for the help of dear Brother Young, I would, undoubetly, have passed over at the time. When I wrote to you my head was giving me great trouble, and my blood was so poisoned that I had a rose cancer on my leg. It was completely healed—only a scar remaining. Bless the Lord! I have been blessed above all I can think or ask. — E. R. A.

I received your kind letter a few weeks ago, and I must say I am very much stronger now than I was when I wrote to you, and since you have been treating me I notice I sleep more soundly, and I am looking very much better. For the last two years I have been kept at home on account of my strength, but now I am very hopeful and feel that God will heal me.

— Miss F. W.

I am delighted to say that I feel myself improving daily. Can now walk with crutches, which I could not do when I wrote you. My limb is not so much contracted, and I hope to get down stairs some fine day — have not been out since they brought me in last October, and have not been on the ground since January, 1905, the day I was hurt. I can, with the assistance of a chair, make my bed, sweep the floor, bring water from the bathroom, and dust every piece of furniture — even wash the inside of the windows. All this since I began to be treated by you. Don't you think this is an improvement? — J. J.

Since I received your letter, I will say I am ever so much better. My side is almost well. I can eat everything and it does not hurt me, and Oh, how thankful I am to the blessed Truth of God's healing power. How I do enjoy telling others what can be done for them, and will give my UNITY away and let others get interested in the good work. — Mrs. C. E. S.

I enclose \$5.00 for free offering. I am on the gain very nicely, and am especially gaining strength. I have suffered, no one knows how much for forty years, with pain in the stump of my amputated limb. I was never able to get any relief, not even from any of the best scientists. In the last ten days I had two attacks. The first time I put the Red Leaf on the spot and declared: "My soul is alive with the healing power of Jesus Jehovah," and the pain left me in a few minutes. The second time the pain came I repeated the treatment, and I was asleep in less than ten minutes. — J. B. T.

I am glad that I can write you in this letter that I am much better in regard to constipation and heart trouble. I am feeling so much stronger and my health is better. — Mrs. T. E. V.

I thank you that the Father through you has spoken to the life in me so that I know that it is good. I am realizing my strength now right along. — C. B. S.

I am up today and getting along nicely. Walk out in the yard once or twice each day for a short time. Stomach, liver and bowels are better. I have removed a lump from the lower eyelid that has been there four years or more. It was whitish and resembled dried matter. I used the love treatment given in February. It was very unsightly, and I am very glad it is gone. — L. R. B.

How glad mother is to get the Red Leaf. There is a wonderful something in that little piece of paper, for I know it or the thoughts associated therewith relieved mother when she was so sick in March. I am making progress in my musical work and

have made many friends who seem to want to help me on, and I feel that it is due to the treatments you have given me. I should like everyone to know the good UNITY and all its workers are doing for us.

—V. R. S.

At the risk of imposing on your time, let me renew acquaintance with you along the lines of our correspondence of about one year ago. I was moved to ask your help in deriving some benefit from the community of interest manifesting on the feature of "Prosperity," and you were kind enough to admit me to membership, and I tried to keep up obedience to the directions. From the first, my business seemed to assume a new phase to me. I am unable to define the change much more definitely than that ambiguous expression. Suffice it, that the changes appeared to be such as cleared away many of the difficulties so common to my real estate business—it was so much easier to get people together, transactions were closed with comparatively little trouble, and the results were very gratifying. Within two months an opportunity was opened to us, a most surprising one, of obtaining a home for ourselves, something my wife had desired for years. When the transactions assumed a possibility of being closed without hindrance we could hardly believe the fact. The purchase was made, difficulties disappeared almost before we came to them, and by April 15th we were settled in a home which is our ideal and daily joy, and source of thanksgiving every day since. Such comfort and happiness I think little families like ours have seldom ever been blessed with on this earth. As you will understand, our confidence in the methods used, and our faith have continued firm and strong ever since.

—J. H. L.

The UNITY has been such a revelation to me, entirely changing my life.

—Mrs. A. H. T.

Physically I am very much better in every way since I wrote you. Mentally I am much better, for I now have only one or two days in a week of depression, and sometimes but a few hours. The other days are quite natural. Environments are also much changed for the better.

—Mrs. C. B. D.

I have been a member of Silent Unity for more than two years. Have received wonderful benefits.

—Mrs. G. R.

I was sorely tried at first, not quite so severe, but more frequently, until at last satan whispered, "You had better resume your medicine," I banished that thought, and am now much better. I find I can help myself so much by silently repeating those beautiful thoughts you sent me. I used to be afraid to lean entirely upon the Lord. I always felt as if I must hold onto

something when walking, and now I trust in the "love of the Spirit," where I find steadiness and peace. I may be a little previous in stating how I feel at the present time, still I felt when there was a change for the better, I ought to let you know. I thank God every day and several times a day for your good work and His blessings.

—MRS C. C. L.

I have received special and unlooked for blessings since I wrote to you a month ago. Certain questions in Science of Being have puzzled me for two or more years. All at once my mind was flooded with light. The darkness became light and the crooked things straight, and, as I read and study UNITY, many things that seemed obscure are clear and plain. In regard to finances, there has been a great improvement in sales, but not the ready money. We have been hampered by bills, owing to sickness and other so-called unavoidable reasons. I have been rejoicing, as you suggested, all the month that the bills were paid, and the rejoicing has not been forced either. I have declared that all is good, and the rejoicing has been spontaneous. My family has said many times, "Why do you look so happy? Have you heard some good news?"

—A. A. B.

I so often think of Emilie Cady's "God's Hand." Oh, how full are our hands, if we will only open them, and use them for good; there is no fear of them ever getting empty, for the supply will always come and fill them to overflowing, but we must keep them wide open. I am doing all the work that comes to me, and have had some glorious results of late, both in present and absent treatments, for rheumatism, financial success and other things too numerous to mention. In my work so many times I hear people say, "Well, I know it is God's will for me to suffer," and the very next minute they are taking all kinds of drugs. Oh, when will eyes be opened to see and ears to hear and minds to know, that "*man's word is his only burden.*" How inconsistent they are. If they would only stop to think: God being all-powerful, could He not make the pains so great that no medicine could help them? Then, too, if it is His will, or His burden laid upon them, as so many say, and they seem to be so very good in every way, how can they interfere with God's plans. In Jeremiah 23:34-38, it speaks so much about "the burden of the Lord." Now, if all who think, when they have these pains and aches, that it is God's will, or His burden laid upon them, will read in their Bibles at the chapter I have mentioned, I do not think they will make use of that sentence again.

—MARY A. BROOM, 424 S. Peterson Park Ave., Baltimore, Md.

I can report the hearing is restored, can hear my watch from one ear as well as the other.

—M. A. E.



# DIET

---

This department is to be a permanent feature of UNITY's sixteen extra pages to be added for it. A separate magazine is contemplated, but will not be published at present.

People need educating, and especially New Thought people, in matters pertaining to food. It will be the aim of this department to throw light upon every phase of this subject. Questions, contributions and practical experiences are solicited from everybody.

---

## EAT HOG? THINK HOG!!

Food bears the same relation to thought that tools do to the workman. Good tools make the work much easier than poor ones. Some people think that the tools do all the work, and that health depends wholly upon diet.

Does the food in your stomach move your body?

You say, "No, I move my body through the volition of my mind."

What part does the food take in the process?

It supplies the nerves with a fluid through which the mind sends its power to brain and muscle.

Does the stomach change the natural character of the food?

No, it splits up the particles, and they are distributed as needed by the various parts of the system.

Is the body of the hog one eats still hog-body when it enters the nerves?

Yes, it is still hog, and you carry around in your body all the bodies of the various animals you eat until they are eliminated or consumed in nerve energy.

According to this, I should eat beef and become as strong as an ox?

But the ox gets his strength from the vegetable

world; why load your finer body up with his coarser tissue, and come under the thought limitations with which his flesh is impregnated, when you can take at first hands the strength-giving elements that he utilizes?

In a marked degree the mentality of the animal accompanies its flesh. In San Francisco a few years ago many people were poisoned by eating meat from a certain shop, and investigation showed that it came from an apparently healthy beef. Further inquiry disclosed that the steer whose carcass poisoned the people fought viciously for his life, and wrought himself up to a very high state of terror and anger in his efforts to escape. It was concluded that this poisoned his flesh. If it is true in a single instance that the mentality of the animal effects the carcass, is it not logical that the law is universal?

It is universal, and those who eat the flesh of animals are daily filling their systems with animal fears, passions and appetites.

Many of those who are seeking to control their thoughts wonder why they meet with so much resistance and opposition within. It is because they are trying to overcome not only their own discordant thoughts, but those also of the various animals they have consumed. This doubles the work, and a wise metaphysician makes his task easy by giving his nerves food that has not been impregnated with animal thoughts. Then the body receives the messages of the mind without friction, and harmony is attained with ease.

---

“To show how little the human body needs the foods which are poured constantly into it, one need only instance the scientific fasts which are now becoming common. The latest is Sacco, who is undergoing a 45 days’ abstinence from food, his only nourishment being Perrier, a French natural mineral water.”

## NOTABLE FEATS OF VEGETARIAN ATHLETES.

It is somewhat curious, in view of the authentic records of remarkable performances of non-meat-eating athletes, that athletes in general do not experiment with a vegetarian diet. It is true that within the past few years, intelligent trainers are gradually reducing the percentage of flesh food in the dietary of their charges, and that the days of the raw beef regime are over. Nevertheless, the vegetarian athlete pure and proper is very much in the minority.

In speaking of athletes who have performed notable feats on a diet from which meat is excluded, a writer on the subject remarks that the feats "appear to prove by themselves alone the very decided increase of physical power by the mere substitution of several kinds of nutriment from plant for animal products which are so much relied on in the greater part of Europe and Australia. The result seems to be owing, first, to the elimination from the diet that matter contained in animal flesh which has the qualities of a continual poisonous or an irritating ingredient foreign to the healthy constitution; and secondly, to the actual fitness and strengthening qualities of the plant products for the human body." Coming from an authority, these words are well worth pondering.

The success of vegetarians in the field of athletics is more remarkable for the reason that several of the winners were, before their change of diet, either ill or far from strong, and would not even have been considered "in the running" if they had lived in the ordinary way.

Some of the instances to which the foregoing remarks apply more particularly are as follows:

In the spring of 1902 there was a walking match from Dresden to Berlin, a distance of 124½ miles, in

which thirty-two competitors were entered. The first six to arrive were vegetarians. Karl Mann, whose diet was biscuit, bread, marmalade, fruit juice, nut butter, prepared oats, and pure water, was the winner, covering the distance in twenty-six hours and fifty-eight minutes.

In 1898 there was a seven-day's walking match from Berlin to Vienna, which was easily won by Herr Elsasser and Herr Pietz, respectively first and second, who were vegetarians, and who beat the fastest flesh eater by no less than twenty-two hours.

Mr. C. Allen, the well known amateur pedestrian of England, walked from Leicester to London, about one hundred miles, in twenty hours and twenty-two minutes, finishing in a singularly fresh condition, and without any blisters on his feet. His fare was vegetables, bread, oatmeal, and a little fruit.

Some years ago a Miss Rosa Symonds rode a bicycle for ninety-eight miles a day for eighteen and a half consecutive days on a non-flesh dietary.

It is stated on excellent authority that the Vegetarian Cycling Club of England has not only a large numerical racing strength, but more brilliant achievements to its credit than any other similar body in Great Britain.

Geo. A. Olley, the famous bicyclist, at eighteen had gained thirty-two prizes. He is as fast at a mile as he is on a twenty-four hours record, and is a vegetarian. It is worthy of note that when he was a flesh eater he was only an ordinary speed rider, but became a record breaker on discarding meat.

Mr. E. P. Walker, another bicyclist, who in 1899 won the one hundred miles championship and a challenge shield of the Yorkshire Road Club, is a life vegetarian. He is also a record holder and has won twenty prominent prizes.

Two youngsters, Kurt Pfeiderer and Erich Newman, fourteen and fifteen years of age respectively, neither of whom have ever tasted meat, covered a distance of one hundred miles on their wheels in

England in 6 hours, 17½ minutes and 6 hours, 40 minutes respectively. Other remarkable performances by vegetarians on the bicycle include those of J. E. Newman, 175½ miles in twelve hours; T. H. S. Younge, 100 miles in 5 hours and 23 minutes. Chas. Miller, the well known ex-cycling champion, never touched flesh food during training, his trainer being a strict vegetarian.

Yet other athletes who religiously endorse a vegetarian diet are Eustace Miles, the ex-amateur tennis and racket champion; Miss M. A. Scott, until recently the holder of the swimming record for 100 yards and 66 yards; W. de Creux Hitchison; H. E. Bryning, the champion pedestrian; and a number of equally prominent British athletes.

C. B. Fry, who according to Arthur F. Duffey, and other authorities, is the greatest all round athlete that England ever produced, asserts that a vegetarian diet consisting of cheese, nuts, grain foods, fruits, and salads is of an ideal sort for athletes, and if it was generally adopted, the fatigue from which the average athlete suffers would be unknown.

In April, 1904, the members of the London Trade Organization of Outfitters had their annual walk from the English Metropolis to Brighton, 52¼ miles. The winner covered the distance in 9 hours and 24 minutes, doing the last five miles in 51 minutes, 45 seconds. He was a vegetarian, and through a misunderstanding walked the first twenty-five miles of the journey without food.

The French long distance bicyclist, Huret, a few years since rode 545 miles in twenty-four hours on the Paris winter track. His speed averaged 22 miles an hour from the start to finish. During the contest, his food consisted of thirty eggs, three quarts of boiled rice, milk, some tapioca, chocolate, fruit, and Vichy water.

Marcus Hurley, of New York, ex-one mile bicycle champion

for a number of years. He won the title in question in a contest which took place at Crystal Palace, Sydenham, London, his opponents being J. S. Benyon and L. B. D. Reid, both meat eaters. Mr. Hurley is also captain of the Columbia Basket Ball Club.

One of the most remarkable pedestrian performances was of a vegetarian athlete; that of Mr. Allen, to whom allusion has already been made. In the fall of 1904, he started from Land's End Hotel in Cornwall, England, and walked to John O'Groat's, Scotland, a distance of 908½ miles, which he covered in sixteen days, twenty-one hours, and thirty-three minutes. The average mileage was fifty-three miles a day. In the last five days the enormous average of sixty-three miles a day was attained, and in the final two days, 140 miles were covered. Mr. Allen beat the best previous record for the distance by seven days, finishing in splendid physical condition. He is, as already said, a consistent vegetarian. It should be added that up to the age of sixteen years he was extremely weak and sickly. Having overheard the doctors say that he would never be strong, he determined to confute the assertion, which he did by becoming a vegetarian and a physical culturist. With the adoption of a non-meat diet, he began to improve until he became the athlete which he now is.

Another English athlete, J. E. Newman, who has been a vegetarian all his life, at his first attempt at long distance bicycling covered 175¼ miles in 12 hours over a somewhat rough road.

A well known Scotch amateur athlete, J. Barclay by name, a strict vegetarian, won during one year 11 firsts, 7 seconds, and five thirds in running races which included distances from 200 yards to 10 miles. His fastest mile was done in 4 minutes, 24 2-5 seconds. He is the ex-holder of the half mile running Scotland championship.

Another enthusiastic vegetarian athlete, J. Miller, of Larkhall, Scotland, has walked ninety-five miles in 22 hours.—W. J. REDDING, in *Physical Culture*.



Devoted to  
Practical Christianity.

---

CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
CHARLES EDGAR PRATHER, Business Manager.

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

Published on the 15th of every month by  
**UNITY TRACT SOCIETY, Kansas City, Mo.**  
Unity Building, 913-915 Tracy Avenue.

---

### **Publishers' Department.**

**Terms of Subscription.** Per year, \$1.00; six months 50 cents; three months trial (including *WEE WISDOM*), 15 cents. To foreign countries, \$1.25 per year.

**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together. \$2.00.

One three-years' subscription to one name for \$2.00.

(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

Early in the year we announced the possibility of a Summer School at Manitou, Colorado, but everybody in the active department of the movement was so busy in other fields that the time has slipped by and it is now too late. Next year we shall all have more leisure.

We are just closing the largest class we have ever held in Kansas City. The interest was never so active as it is now, and there is already demand for another course of lessons.

The next class will begin August 20th, Dedication Week. A lesson will be given every day, except Sunday, for two weeks. Those who attend the dedication meetings will have the privilege of this course of lessons. Other teachers will also be present. See announcement in another column.

— CHARLES AND MYRTLE FILLMORE.

In a letter from Rev. W. J. Leonard, secretary of the New Thought Metaphysical Alliance, he states that the work is spreading rapidly, branch societies being formed in various parts of the country. Two branch Alliances have already been formed in Boston, the one at 177 Huntington Avenue being in connection with the General Headquarters. Two public meetings are held each week, Sunday evening and Tuesday afternoon. A free reading room, circulating library and a sales department, in which all the best New Thought books and literature will be found, are also maintained.

## THE FREE LITERATURE FUND.

We wish to thank each and every one of our many friends who have so lovingly co-operated with us in spreading the glad tidings. We feel that many searching souls have been made glad through this means.

The record books show a slight monthly increase in the work of this department during the past two months over that of the preceding three months, a report of which was given in the May number of UNITY. The receipts of May and June amount to \$17.57, or \$8.78 a month, while for the first three months it amounted to \$8.21 a month. There is also an increase in the number of books and tracts distributed. Following is a list of literature sent out upon request during the past two months:

5	three-months subscriptions to UNITY.
1	yearly subscription.
122	copies of "Faith."
103	" " "How I Found Health."
44	" " "All Sufficiency in All Things."
24	" " "Prayer."
425	" " "A Sure Remedy."
24	" " "Praise."
109	" " "None of These Things Move Me."
10	" " "Finding the Christ in Ourselves."
2	" " "Lessons in Truth," paper.
9	" " "God's Hand."
19	" " "Overcoming the Poverty Idea."
110	" " "All Things are Possible."
5	" " "New Thought Catechism."
2	" " "Lessons in Truth," cloth.
1	" " "The Bible and Eternal Punishment."
7	" " "Loose Him and Let Him Go."
34	" " "What Is Practical Christianity."
2	" " "How to Attain Your Good."

Many copies of UNITY and letters of explanation have also been sent upon request. We now have on hand quite a number of the June issue of UNITY, which will gladly be sent out upon application.

Information regarding the distribution of literature and suggestions will be gladly received. Literature will be sent where anyone reading this may desire. We also accept free-will offerings to maintain the work. Address all communications to

FREE LITERATURE DEPARTMENT,

LOWELL P. FILLMORE, Custodian,

Unity Tract Society,

913 Tracy Ave., Kansas City, Mo.

## CLUB RATES FOR UNITY.

3	subscriptions.....	\$2.00
5	".....	3.00
10	".....	5.50



## REVIEW OF NEW BOOKS.

BY J. H. C.

## MYSTIC WORDS OF MIGHTY POWER, by Walter DeVoe

This book, like "Healing Currents From the Battery of Life," by the same author, is replete with words of wisdom and counsel to the one who seeks to establish the Kingdom of God within his soul, and thus attain peace of mind and health of body. True in its spiritual tone, masterful in its expressions of Truth, clear and logical in its deductions, "Mystic Words of Mighty Power" will prove a valuable aid in awakening man to a recognition of his spiritual powers and in guiding him in a conscious development of these inner forces. There are four principal parts: Mind Culture; Health Culture; Suggestions to Teachers and Others; Soul Culture. Space forbids an extended analysis of the book, but we quote a few inspiring paragraphs:

"You are in the position you now occupy, not because you are a sinner upon whom God has frowned, nor because someone is holding you down, but simply because you have not polarized sufficient intelligence and character to warrant your being elsewhere. But the supply is equal to the demand. "Ask, and it shall be given to you," when you understand that your mind is not separate or apart from the universal Mind of Jehovah."

\* \* \* \*

"Cultivate a positive faith in the healing life and energy of your soul, for thus your external mind learns to think forth into manifestation the perfection which God has stored in His Word of power within you."

213 pages, beautifully bound in purple cloth stamped in gold. Published by the College of Freedom, Chicago, Ill., for sale by Unity Tract Society, Price \$2.00.

## THE UNIVERSAL KINSHIP, by J. Howard Moore.

The chief purpose of this book, according to the author, is to prove and interpret the kinship of the human species with the other species of animals. Physical Kinship is first dealt with, evolution showing the progress of man from the first forms of cellular conscious life to the present developed race. This evolution is carefully traced, and man is proven to be simply one portion of the immense whole. The Psychical Kinship is next considered, and the evidences of psychical evolution very clearly stated. Quoting from Romanes the author says: "I hold that, if the doctrine of organic evolution be accepted, it carries with it, as a necessary corollary, the doctrine of mental evolution." The elements of human and non-human minds are compared, and

reasons given for believing in the immortality of the bird and the quadruped as well as for man. Comparing the moral qualities of animals is not always to the credit of man. The last division of the book treats of the Ethical Kinship. "There are the same reasons for the recognition by human beings of ethical relations to non-human beings as there are for the recognition by human beings of ethical relations among themselves. The practice of killing "our brothers" for food is strongly condemned, and we are told that if to do good is to generate welfare, then to cause welfare to a horse, an ox, a bird, or a butterfly, is to do good just as truly as to cause welfare to men. The book is well calculated to make us think, and to cause many of us to change our practices in regard to our fellow mortals of the so-called lower ranks of animal life. Published by Charles H. Kerr & Co., 56 5th Ave., Chicago, Ill. Cloth, 330 pp. Price \$1.10.

NONE OF THESE THINGS MOVE ME,  
AND  
ALL THINGS ARE POSSIBLE TO THEM THAT BELIEVE.

Two popular booklets by the gifted author and teacher of the Higher Thought, Annie Rix Militz. New editions of these favorite treatises have been published, and "Thou Shalt Decree," a short article, added to "All Things Are Possible to Them That Believe." Artistically bound in art paper, printed from good type on good paper, the booklets are worthy a place among "The Books Beautiful." We have before spoken of the value of the teaching so ably presented in these little books, and can only add that the reading will arouse and inspire to greater faith, and enable the student of Truth to attain poise of soul if he faithfully follows the instructions given. Price, 10c each. Published by the Absolute Press, Brooklyn, N. Y.

HEALTH AND THE INNER LIFE, by Horatio W. Dresser.

The sub-title of the latest book of this writer is: "An Analytical and Historical Study of Spiritual Healing Theories, With an Account of the Life and Teachings of P. P. Quimby." Mr. Dresser sets forth the purpose of the book in these words: "As a contribution to the scientific investigation of the whole field, (Mental Healing) the present volume is intended to inform rather than to convert. With this aim in view, it has seemed best to reconstruct in one volume various articles and portions of earlier books, so that the original theory might be appreciated on its own merits." We are given a history of the philosophy of healing from the time of P. P. Quimby, who is referred to as the pioneer in the movement, up to the present. Why anyone should contend for the priority of the origin of spiritual healing seems unneces-

sary to us, for we believe the important fact is that the Truth is here and for our use, no matter through which channel it came. But the history is comprehensive, and gives valuable information concerning healing." The chapters on "Spiritual Healing" and "Methods of Healing" are full of instruction to those who would apply themselves to the practice of Mental Healing for themselves or others. Like all of Mr. Dresser's writings, this book reveals the scholarly mind and strong soul of the man, and his desire to lift mankind up to a higher plane mentally and physically and spiritually. Cloth, 255 pp. Price \$1.35 net. Published by G. P. Putnam's Sons, New York.

---

### ARE YOU WITH US?

We are now holding meetings in the first story of the new building. The Auditorium will be ready in a few weeks.

The corner stone will be closed at about 3 P. M. August 22d. We want the names of everyone interested in the Unity work to appear among the documents that will be enclosed in this stone, which represents the substantial permanency of the doctrine which this building is giving a home.

---

### THE METAPHYSICAL CLUB OF LOS ANGELES.

The Metaphysical Club of Los Angeles, organized May 1st has rented the old "Home of Truth" building, 1327 Georgia, St., which has been thoroughly renovated and refurnished in attractive manner. This center is open for the most advanced teachings along metaphysical lines, and cordially welcomes all higher thought people, and all seeking unfoldment along these lines.

The best of speakers have already been participating in these lectures, among whom are Dr. V. C. Lewis, of Los Angeles, Harriet Rix, of Alameda, Henry Harrison Brown, Baba Bharati, Mrs. Elizabeth Duress, Prof. H. Alymen Harding of Chicago, and others. Elizabeth D. King is in charge.

This club, which is scarce two months old, has a rapidly growing membership. The monthly public receptions, held the second Tuesdays in each month, have been largely attended, and the short but spirited addresses and rich musical programmes rendered on these occasions, all go to prove the great appreciation of this new movement.

— M. E. D.

---

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Stockham Publishing Co., 70 Dearborn Street, Suite 51, Chicago, Ill.



## Application for Treatment.

*The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:*

*"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:19, 20.*

TO THE SOCIETY OF SILENT UNITY,  
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

TOWN \_\_\_\_\_

STATE \_\_\_\_\_

**Notice to Applicants:** We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, everything that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceding page.

If you ask help for another person, be sure and mention the name.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

**Society of Silent Unity,**

913 Tracy Avenue, Kansas City, Mo.

## NEW THOUGHT PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
- FULFILLMENT.** Edited by Grace M. Brown. Monthly. \$1.00 a year. Box 445, Denver, Colo. With **UNITY**, \$1.50.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 105 Stenier St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.35.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- THE VEGETARIAN MAGAZINE.** Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With **UNITY**, \$1.50.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With **UNITY** \$1.25.

---

### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

Divine Science Society, Marion Austin Drake, speaker, has services every Sunday at 11:00 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3:00 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

---

Send us names of friends and neighbors and let us mail them copies of **UNITY** and **WEE WISDOM**.

## HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.
- The Truth Club of Los Angeles, 1327 Georgia St., Los Angeles.
- Home of Truth, Corner Grand Street and Alameda Ave., Alameda, Calif.
- Home of Truth, 275 North Third St., San Jose, Cal.
- Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
- New Center of Truth, 1292 McAllister St., San Francisco, Calif.  
Mrs. Lizzie Robe, Manager.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Brynmaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
- Chicago Unity Society of Practical Christianity, 803 Masonic Temple.
- Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- The Ideal City Association, for all who are seeking the true way of living, meets Sundays, 3 P. M., at 803 Masonic Temple; Chicago, Ill.
- Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
- Home of Truth, May D. Wolzak, teacher and healer. 2312 Wabash Ave., Kansas City, Mo.
- New Thought Center, 10 The Zenobia, Toledo, Ohio.
- New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
- New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.
- Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.
- Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.  
Mrs. P. E. Sayre in charge.
- Circle of Divine Ministry, 29 West 20th Street, New York City.
- Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.
- Divine Science Circle of Divine Ministry: 213 Central Bldg., 158 Main Street East, Rochester, N. Y. Room open daily. Class teaching as desired. Sunday services 11 A. M. Dr. J. G. Murray and F. Klein in charge.
- Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.

# The MEASURE OF ALL TYPEWRITERS



## Commercial Brains

measure every typewriter—  
quality for quality—attribute for attribute—by the

## Underwood

How approach it in responsiveness—in mechanical perfection. How resemble it in appearance, design and finish. Its increasing fame makes permanent the Standard—

THE ORIGINAL OF ITS KIND  
Imitations are Never so Good

UNDERWOOD TYPEWRITER CO.,  
241 Broadway, New York.



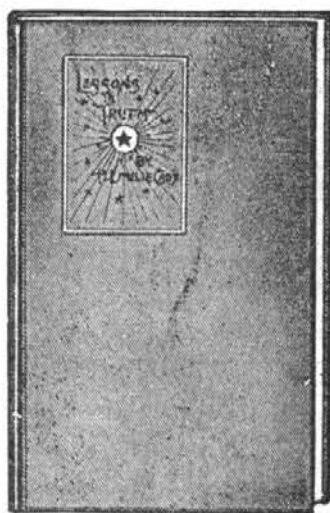
# Lessons in Truth.

By H. Emilie Cady.

Twelve Lessons, written in fascinating manner, which appeal to every denomination of religion. The easy and logical steps with which she takes you along the road hunting your God are not only charming but glorious in their simplicity and clearness.

**Paper binding, in one volume, 50 cents; cloth, stamped in gold, and gold top, \$1.00.**

[No longer issued in three booklets.]



## CONTENTS:

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

**UNITY TRACT SOCIETY,**

**913-915 Tracy Ave., Kansas City, Mo.**



# UNITY

ASTOR, LENOX AND  
TILDEN FOUNDATIONS

"Ye shall know the Truth, and the Truth shall  
make you free!"

VOL. XXV.

AUGUST, 1906.

NO. 2.

## CONTENTS.

	PAGE
Unadulterated Truth. . . . .	83
By H. Emilie Cady.	
The Humility of the Soul. . . . .	88
By Mary Brewerton deWitt.	
Poem—"My Work." . . . .	90
By Walter Mathews.	
Get Wisdom. . . . .	91
By Edna L. Carter.	
Bible Lessons. . . . .	96
By Charles Fillmore.	
Unity Building Dedication. . . . .	104
The Invisible Resource. . . . .	107
By Charles Fillmore.	
Astrology. . . . .	117
By Ella Wheeler Wilcox.	
Answers to Questions. . . . .	121
By Jennie H. Croft.	
Answers to Questions. . . . .	123
By Charles Fillmore.	
Christian Science Outdone. . . . .	126
Editorial Notes. . . . .	129
Prayer for Healing Power. . . . .	130
By Walter De Voe.	
Progress of the Red Leaf. . . . .	131
Class Thought. . . . .	133
Letters From Everybody. . . . .	134
Music—"My Own" Shall Come to Me." . . . .	142
By John Burroughs.	
DIET DEPARTMENT. . . . .	143
Publishers' Department. . . . .	153

BUILT UPON THE FOUNDATION OF THE APOSTLES AND  
PROPHETS, JESUS CHRIST HIMSELF BEING THE  
CHIEF CORNER STONE.—EPH. 2:20.

913 Tracy Ave.

PUBLISHED BY  
UNITY TRACT SOCIETY.

KANSAS CITY, MO.

# **The Unity Society of Kansas City.**

---

This Society is an independent movement established in 1889 with headquarters in Kansas City. It is not connected with any orthodox Society.

It has a local attendance at its various meetings of about 500. It is called the Unity Society of Practical Christianity.

An auxiliary Society, called the Society of Silent Unity, has a membership in all parts of the world of about 12,000.

The local Society owns property at 913-915 Tracy Avenue, Kansas City, Mo., where its meetings are held in a stone and brick structure of adequate proportions known as the Unity Building.

The doctrine promulgated is summed up in the name of the Society — Practical Christianity.

We follow the injunctions of Jesus as written in the last chapter of Mark:

"Go ye into all the world and preach the gospel to the whole creation.

"And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

The Lord confirms that we are preaching and practicing the true gospel by the signs that follow our work. "By their fruits ye shall know them."

We publish many pamphlets and books and regular monthly magazines as follows:

UNITY, \$1.00 per year, 10 cents per copy. Charles and Myrtle Fillmore, editors.

WEE WISDOM, for children, 50 cents per year, 5 cents per copy. Myrtle Fillmore, editor.

The publishing part of our work is done under the name of the Unity Tract Society, Charles Edgar Prather, Manager, Unity Building, 913-915 Tracy Avenue, Kansas City, Mo., to whom all subscriptions and book orders should be sent.

Enquirers are cordially invited to attend our various meetings, both Sunday and week days, mention of which will be found in detail in our weekly program.

For full information call or write to

UNITY SOCIETY,  
Unity Building, 913-915 Tracy Ave.,  
Kansas City, Mo.



Devoted to  
Practical Christianity. .

VOL. XXV.

KANSAS, CITY, MO., AUGUST, 1906.

No. 2.

## UNADULTERATED TRUTH.

BY H. EMILIE CADY.

There is a straight white line of Absolute Truth upon which each one must walk if he would have demonstration. The slightest swerving in either direction from this line results in non-demonstration, no matter how earnest or intense one may be.

The line is this: There is only God; all else is a lie.

Whosoever is suffering today from sickness, poverty, failure — any kind of trouble — is believing the lie.

When speaking on so-called "New Thought" subjects we talk largely about the Truth, and quote with ease and alacrity the words of the Master, "The Truth shall make you free." Free from what? Free from sickness, sorrow, weakness, fear, poverty. We claim to know the Truth; but the question to be driven right home is, Are we free from these undesirable things? And if not, why not?

Let us get right down to a good, hard-pan, practical basis about this matter.

We talk much about the Omnipresence of God. In fact, this is one of the basic statements upon which rests the so-called New Thought. "God is omnipresent, omnipotent, omniscient." When I was a child in spiritual things, I thought as a child and understood as a child. I believed that God was here, there and everywhere, within hailing distance of every human being, no matter whether under the sea or on the mountain top, in prison or outside, in the sick chamber or at the wedding feast. In any and all places He was so near that in an instant He could be summoned to help. This was to me God's

Omnipresence. Then His omnipotence meant to me that while sickness and poverty, sorrow, the evil tongue of jealousy or slander, etc., had great power to make one suffer, God had greater power. I believed that if He were called upon to help us He surely would do it, but it would be after a fierce and prolonged combat between the two powers of good and evil, or of God and my trouble.

I wonder if there are not others today among the so-called "Scientists" whose real, innermost thoughts of God's Omnipresence and Omnipotence are much like this. Are you one of those who believe in God *and*—? God *and*—sickness? God *and* poverty? God *and* something unpleasant in your life which you are daily trying to down by applying a sort of plaster of formal statements of truth right over the sore place of your trouble, while at the same time you are giving in your own mind (if not also in your conversation) about equal power to the remedy and the disease? If you are in this category let me tell you, you will never escape from your bondage, whatever it may be.

Try with me for a moment to think what really is meant by Omnipresent Spirit, remembering at the same time that what applies to our bodies applies equally to every other form of human affairs or conditions.

Each little atom of one's physical body, taken separately, is completely filled, permeated by Spirit, Substance, Life. This must be true because there could be no external form to the atom without first the *sub—stans*, that which stands under, or as the basis of, all material things. The Spirit permeating each atom is now, always has been and always will be absolutely perfect because it is God, the only Life in the Universe. These atoms are held together each moment by the same Spirit. They work together in perfect harmony because the Spirit pervading them is one Spirit and not several Spirits. Not one of these atoms can change into a diseased or imperfect

atom, even for a moment; because if it did that would be one place where, for a time, there is *lack* of God, Perfect Life. And one place for one instant where there is lack of God breaks up the entire law of the Omnipresence of God, which cannot be.

Jesus said, "The Truth shall make you free," but he prefaced this statement by the words, "Ye shall know the Truth." It is then knowledge of the truth which sets free. The truth is, we are free now, but we do not know it. You may be the child of a King; but if you do not know it you may live in poverty and squalor all your life. We are all, today, this very hour, free from all sickness, because God, who is Perfect Life unchangeable and indestructable, abides within and fills completely full every atom of these bodies. If God, Divine Substance, fills every part, every place and space as the atmosphere fills the room, there is certainly no lack of life in any part. Then if today we are sick, it is because we have believed the lie about ourselves, and have gotten the results of the lie, *i. e.*, apparent lack of health, in our consciousness.

All that *is*, is good, but lack of God in any part is not, *i. e.*, does not exist. Such a thing is a moral impossibility.

Many earnest people are greatly puzzled right here. They are told that "there is no evil; all is good because all is God," etc. When they find themselves or dear ones suffering apparent pain, sickness, lack of money, etc., they are staggered in faith, and begin to say, "Surely this is not good; lack of health is not good, sin is not good, poverty is not good. What is this?" For an answer they are often told, "Oh, yes, this is good, for there is nothing but good (God) in the Universe. This is unripe good, like the green apple."

Now the truth is that all which is not good (God) is *no thing*. It simply is not. It is the lie, and has only to be definitely characterized as such in order to disappear. What is the wild beast that sits on

your chest with such overwhelming weight when you have nightmare? Is it "unripe good"? Is it something that after a few days or weeks of right thoughts you can manipulate into good? Not at all. From beginning to end it is nothing, no thing—but a vagary, a deception of the mortal brain and senses. Had it at any time any sort of reality whatever? Surely not. It is all a lie, which at the time seems so real that it requires almost superhuman efforts to throw it off. Even after you realize that it is only a nightmare.

"There is but one God, the Father, *of whom* are all things," said Paul. (I. Cor. 8:6.) And again, "*For of Him* and through Him and to Him are all things." (Rom. 11:36.)

If God, then, is the Substance of all things visible and invisible, and is Omnipresent, there is no such a thing as lack of God or lack of Substance in any place or space in this Universe. Sickness would be lack of Life in some part of the body. Impossible. Poverty would be lack of Substance in the circumstances. Impossible. Foolishness, ignorance, insanity, would be lack of God, Divine Mind, Omniscience in man. Impossible.

Do you not see, then, how all these negatives are utter nothingness, not true, the lie? And how instead of recognizing them as something to be overcome, we should put them at once and at all times into their real place of nothingness?

Let us go back to our straight, white line of Absolute Truth. THERE IS ONLY GOD. All that is not God is no thing, *i. e.*, has no existence—is simply the nightmare. If we walk on this white line where we refuse to see or acknowledge anything but God, then all else disappears. In dealing with the every-day problems of life we will succeed in becoming free just in proportion as we cease absolutely to parley with apparent evils as though they were entities. We cannot afford to spend a moment's time agreeing with their claim, for if we do we

ourselves will be the overcome instead of the overcomers. We must rise to the highest, most sweeping statements of Truth that we know. Our great statement must be, "There is only God. Whatever is not God (good) is a lie." And this lie must be instantly and constantly batted on the head as a viper the moment it appears in our mentality. Hit the hydra-headed monster (the lie) instantly it appears, with the positive statement, "You are a lie. Get to where you belong. There is no truth in you. There is only God, and God is fullness of good, life, joy, peace, now and forever."

The Absolute Truth is there is no lack anywhere, but an overflowing abundance of every kind of good which man can possibly desire or conceive of. Stop believing the lie. Stop speaking it. Speak the Truth. It is the spoken Truth that makes manifest.

In the domain of Spirit there is neither time or space. What is to be already is and must be spoken into visibility. Practice thinking and realizing Omnipresence, *i. e.*, practice realizing that all good that you desire is here now — all present — it is not apart from you and requiring time to bring it to you. There is no time or space.

There is not God *and* — a body.

There is not God *and* — circumstance.

There is not God *and* — any sort of trouble.

There is only God, through and through and through all things, in our bodies, in our seemingly empty purses, in all our circumstances, just waiting as Invisible Substance for us to recognize and acknowledge Him and Him only in order to become visible. All else is a lie.

GOD IS.

GOD IS ALL.

GOD is manifest, because there is no thing else to manifest.

---

Sincerity is a gem of the first water.— HENRY WOOD.

# THE HUMILITY OF THE SOUL.

BY MARY BREWERTON DE WITT.

From afar back, when man first became conscious of the soul's existence, and its great importance to his life, he was made to realize, through spiritual agencies, that it was the creation of God, an entity entirely unknown to him, not having corporeal existence. That which is tangible is discerned, but that which is intangible is of the Spirit, hence not understood in fullness, because of its spirituality.

Those old-time monks and spiritual recluses, those men who gave hours to silent meditation and prayer, were the first among the world's people to understand the humility pertaining to the soul. God is Spirit, and as Spirit is utterly lacking in any quality pertaining to flesh or flesh-consciousness; hence God, or Spirit, is wholly without pride.

The mind of the aspirant that has revealed unto itself the soul, has within it the quality of true humility. Humility being a quality necessary to every true aspirant to the knowledge of the kingdom of God and His righteousness, is manifested and held to as that essential thing, without which man cannot be fully conscious of the soul. When pride and arrogance enter in, then man has lost his bearings, as it were, and looks without instead of within, and thus loses the true goal of his pilgrimage.

There are many counterfeits of humility, but only one true and essential quality that should be so termed. A person conceiving himself as the equal of the dust, or a worm in the dust, knoweth not humility. Humility is not abjection or abasement, but it is that which makes one conscious that every man is his brother, and that all are equal in the sight of God. Humility is not a cringing or bowing, as to one's superior, either before man or God, but is that knowledge which knows itself the son of the Father, created in His image and likeness and having



equal rights with the Jesus of Nazareth, who taught that the rain falls on the just and unjust, and the sun shines on both the evil and the good.

There is another lesson to be learned which true humility teaches. This lesson is, that there is nothing too small in all of God's great universe to be observed by man, each thing having its allotted place, each thing having its allotted purpose in life, to speak goodness in one form or another. In the words of Lowell, "There's never a leaf or a blade too mean to be some happy creature's palace." The dust at your feet contains its seeds of fruition that one day will produce both flower and fruit. Even a tiny drop of dew bears its lesson of life, teaching again the infinity of God.

There is nothing so insignificant that you may not gain from it a blessing. Each thing should be valued at its true worth, as a part in the creation of the universe, or as a part of the whole. Each is put to its proper use, each is necessary to God's great plan, each is of value to the human race, possibly to bring before the mind of man its divinity in place of its humanity. If all mankind were conscious of divinity, all mankind would know the value of the little things of life, and would, in consequence, treat all in the true spirit of humility, as necessary to the whole.

Humility belongs in its order with gratitude, the two go hand in hand. He who is grateful will be humble, not in the sense of considering himself a slave or under obligations to another, but in that sense of sweet humility that gives himself in love, to do in love with great tenderness that which his hand findeth to do. He who is spiritual is humble, and he who is humble is spiritual, giving himself in all humility, without pride to the glorious work of his Father—God, serving in all tenderness and love, blessing all those that come his way, and finding a blessing in every little thing that exists, whether it be animate or inanimate. There is nothing existing

without its power for good, and that one who hath given himself in all purity and sweetness to the service of God, knoweth this truth, and followeth it accordingly.

Humility is the conscious at-one-ness, not only with man as man but with the animal life, finding those true qualities in the beast pertaining to man, and finding in all Nature that harmony and peace that are of the soul; in fact, perceiving and finding in each thing that exists, the soul, for there is not a flower so lowly, nor an insect so small that it does not bear a soul; in other words, life, or that which causes it to express itself in one way or another. Thus must man be at-one with everything in God's universe to know the true humility of the soul.

### MY WORK.

BY WALTER MATHEWS.

I care not who may sing the songs  
Of battle or of strife,  
Or who may tell romantic tales  
Of high or lowly life;  
My hope would be that I might see  
The thread of faith that lies,  
Within the heart of every man,  
And raise it to the skies.

I care not who may build the walls  
Of tower or minaret,  
Or who may sing the songs of love  
On string or key or fret;  
My life would be set to the key  
Of faith and hope and love,  
And I would guide the feet of men  
Up to the gates above.

I care not who may win the prize  
Of honor or renown,  
Or who may sit in chair of state  
And wear the kingly crown;  
Be this my task — I only ask  
To find the hidden gem  
Oft buried deep within the soul,  
Though fit for diadem.

I cannot do the work you do,  
Nor plan your temple's dome;  
I cannot meet the trials you meet  
In office or in home.  
Enough for me if I can be  
My own soul's architect,  
And fashion in my character  
A throne for my elect.

## GET WISDOM.

BY EDNA L. CARTER.

There is so much of the inspiration of the Spirit in the Bible that the spiritually-minded man recognizes it; and he so delights and rejoices in this inspiration that the tendency has been with him to make an idol of the book, and worship it instead of worshipping the Spirit of Truth within himself. The Spirit is just as able and willing to speak through living men and women today as it ever was through Isaiah or Paul. It does speak in these days; and what it says now is just as worthy of man's attention and obedience as anything that was said to apostle or prophet of old.

The error of exalting a book to the position of authority that belongs only to the ever-present Spirit of Truth, has turned many against the Bible, and it has become the fashion in some circles of thought to decry the Book of Books, and to look upon those who find comfort and help in its pages as ignorant and superstitious.

But whatever may be held against this book, the fact of its power to transform the thoughts and lives of men is undeniable. It is the Truth it contains that gives it its power; and the simplicity of its language gives it an added charm and force. Plain, every-day words that one is familiar with, convey the ideas in them quickly and easily without the weariness of mental effort to grasp those ideas. Big, unfamiliar words do not convey ideas readily. By the time the meaning has filtered through such a word, and has reached the mind it has lost its force; or possibly it never gets through, and never strikes the mind at all, but glances off without making any impression. No such fault can be found with the Bible. It is a store-house of Truth that both the learned and the unlearned may enter.

With these thoughts in mind about the Book, let

us come to it to study what it teaches about Wisdom.

Every spiritually-minded man or woman longs for Divine Wisdom. To be guided by Wisdom, or to be led of the Spirit is the principal thing in one's life of growth into a knowledge of spiritual things, for man, of himself, does not know and cannot find the way into the heaven he is seeking.

But this guidance, this leading seems so faraway, so vague, and shadowy that one often has doubts and fears as to whether he is being led of wisdom or not. Wisdom seems to be something so far above the thought of man that he cannot make himself one with it. It is a comfort then to know that there is a way by which one may know surely whether he is following Wisdom or folly. That way is plainly shown in the Bible.

In I. Corinthians 1:30 we are told that Christ Jesus is made unto us wisdom. Then the teachings of Jesus must be the instructions of Wisdom, and one who obeys his teachings must be walking in Wisdom's ways. There is the whole matter in a nutshell. Conform in thought and word and deed to the sayings and commandments of Jesus, and there can be no further doubt as to guidance. This brings the entire question of hearing and heeding Wisdom within such close range that being guided by Divine Wisdom is no more a beautiful theory, but a beautiful, practical reality.

Read the Sermon on the Mount in the light of the truth that the commands and sayings given in it are the words of Wisdom put into practical working form for your use; and then turn to the book of Proverbs and study it in connection with this Sermon. In both there is the same breathing forth of the truth that upon humility, unselfishness, and perfect love depends life, peace, health and supply. The following texts give some idea of what one may expect who walks in Wisdom's ways.

“Let thine heart keep my commandments: for length of days, and long life, and peace shall they

add to thee." Prov. 3:1,2. "Length of days is in her right hand, and in her left hand riches and honor." Prov. 3:16. "Thou shalt find favour and good success (margin) in the sight of God and man." Prov. 3:4. "They (wisdom's sayings) are life unto those that find them, and health to their all flesh." Prov. 4:22. "Her (Wisdom's) ways are ways of pleasantness and all her paths are peace." Prov. 3:17. "Forsake her not, and she shall preserve thee: love her, and she shall keep thee." Prov. 4:6. "Exalt her, and she shall promote thee: she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver unto thee." Prov. 4:8,9. "Whoso hearkeneth unto me (wisdom) shall dwell safely and shall be quiet from fear of evil." Prov. 1:33. "So shall they be life unto thy soul, and grace unto thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down thou shalt not be afraid: yea, thou shalt lie down and thy sleep shall be sweet." Prov. 3:22-24.

Life, health, strength, peace, safety, success, honor, beauty and grace, and abundance of all good is promised directly or indirectly by Wisdom to him who obeys her voice; and every good thing is promised also to him who obeys the voice of Jesus. His word is the word of Wisdom.

His commandments then are not grievous; and they work no hardship to man, for they show him how to let go of selfishness, and help him to let go. They are detailed instructions that probably cover all the ground of man's need of wisdom. When these sayings of his are kept, not in the mere letter but in their full spirit, every tangle and perplexity and discord that arises between man and man in their relations with each other in the world, will be straightened out; for such things are the result of selfishness, and selfishness cannot abide in the consciousness of man when love of Wisdom enters his

heart. Love and forgiveness come easy to him who catches the Spirit of Love.

This matter of following the teachings of Jesus is worthy of careful consideration by those who are stumbling in the darkness, and cannot see the way out of their difficulties. In I. John 2:11 it is written, "He that hateth his brother is *in darkness* and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." The 10th verse of this chapter gives the one and only deliverance out of darkness. "He that loveth his brother abideth in the light — and there is none occasion of stumbling in him."

"Faith worketh by love." Every failure to demonstrate the Truth can be traced back to the violation of some of the sayings and commands of Jesus. When the mind is centered on thoughts of self-righteousness, self-exaltation, envy, jealousy, condemnation, or any of the many forms of selfishness, it cannot rise to the heights of spirituality. By deliberately choosing to obey Wisdom, the mind changes its center. It is lifted up into the Spirit, and becomes one with the Christ-mind. Here it is centered in Divine love and is free. It is open to Truth, and understanding of Truth becomes easy. Understanding makes a good, strong foundation for faith, and faith, being steady and unwavering, works easily. Now the abundant Christ-life can and does flow in freely, and the whole mind and body are renewed and transformed. The cleansing, healing life of the Spirit purifies and enriches the blood; every cell of the body is nourished, and the flesh manifests health and strength. The eye is bright with Divine love and intelligence; the skin takes on the tint and texture of health. The Divine energy imparts to every organ its true spiritual activity, and the whole body expresses the perfect life of Jesus Christ. This is the way to redemption; and in the light that shines on this way it is easy to see how good promises made in Proverbs can be fulfilled.

Better still, it is brought forcibly to our realization that Jesus knew what he was talking about when he said, "If a man keep my saying, he shall never see death," and "Whosoever liveth and believeth on me shall never die." With the radiant, eternal life of Christ glowing in every part of the organism, death would be an impossibility. The real man is spiritual; and when he believes that he is, and lives in accordance with his belief, his body will take on its true spiritual appearance; it will be no longer liable to corruption. "Not for that we would be *unclothed*, but clothed upon that mortality might be swallowed up of life." But whether one inherits the promise of eternal life or not, depends upon his love of wisdom. "*If* a man keep my saying." Notice the "if."

Wisdom then lies at the foundation of everything that is real, substantial and permanent. Understanding is great, and it is necessary; but Wisdom must come first, for it is Wisdom that puts one in the right attitude to receive understanding. Love is said to be the greatest thing in the world, and in a sense this is true. But love is a mighty power, and if it be expressed apart from wisdom, serious results follow. Nothing more important than Wisdom can be found by man, for when he has found it, he has the key that opens the door to every good thing the heart can desire.

"Wisdom is the principal thing; therefore get wisdom."

---

Emerge from the darkness and tangle of material conditions, and usurp their authority; speaking into manifestation that which abideth eternally and changelessly, *i. e.*, Harmony. Let thy strugglings cease, thou child of Spirit, great soul, unlimited in expression of Diety, and "follow thou me."—M. EVALYN DAVIS.

---

"The scientific way to conquer an enemy is to transmute him into a friend."

# Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

## Lesson 9. August 26.

THE RICH YOUNG RULER.—Mark 10:17-31.

17. And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? none is good save one, even God.

19. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20. And he said unto him, Master, all these things have I observed from my youth.

21. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they were astonished exceedingly, saying unto him, Then who can be saved?

27. Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

28. Peter began to say unto him, Lo, we have left all, and followed thee.

29. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake,

30. But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31. But many that are first shall be last; and the last first.

GOLDEN TEXT—*If any man would come after me, let him deny himself, and take up his cross and follow me.*—Matt. 16:24.

The Rich Young Ruler is personality. It is that in us that lays store by the things of form and shape. Selfishness attaches personality to the things of sense, while unselfishness liberates it.



17. Personality is selfish for eternal life and strives to attain it.

18. Personality does not know the Real Good.

19-20. Personality follows the letter of the commandments, and is commended, but there is one lack—it must give up its belief in earthly possessions.

22. Personality is disappointed because it cannot retain its belief in earthly possessions and at the same time have consciousness of spiritual things.

23-27. When personality attaches itself to material riches it really believes in another power than God. It trusts the resources of the visible instead of the invisible, and thus weakens its spiritual faculties. All the powers of the mind must be developed spiritward before man can rise to that higher consciousness called heaven. If there is trust in riches, trust in God is weakened and the soul is not equal to the discipline necessary to the higher life. It is possible, but rare, for one to have large possessions and yet be able to enter into the consciousness of eternal life. God only can make the condition necessary, and it must be a compact between the man and his creator as to the disposition of his riches. If a rich man would covenant with God to give all his possessions to the furtherance of the Good, and dedicate everything to that end, and make himself a steward of the Father, he might enter into the Kingdom.

28-30. Giving up all trust in the help of relatives and earthly possessions and following the guidance of the Higher Self brings as a final reward a consciousness of the Real, upon which these outer conditions rest. According to Rotherham's translation the last clause of verse 30 is, "And in the age that is coming life age-abiding."

30. Those who seem to have first place from the worldly standpoint shall be last in the final test, and those that seem least shall be given first place. On every hand we see quiet spiritual workers who are

laying up a store of true thoughts in the heavens of the mind, that must eventually precipitate into visibility and make them prominent lights in the spiritual firmament.

### Lesson 10. September 2.

BARTIMÆUS AND ZACCHÆUS.— Luke 18:35-19:10.

35. And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging:

36. And hearing a multitude going by, he inquired what this meant.

37. And they told him, that Jesus of Nazareth passeth by.

38. And he cried, saying, Jesus, thou son of David, have mercy on me.

39. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.

40. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41. What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.

42. And Jesus said unto him, Receive thy sight: thy faith hath made thee whole.

43. And immediately he received his sight and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

1. And he entered and was passing through Jericho.

2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9. And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man came to seek and to save that which was lost.

GOLDEN TEXT—*The Son of man came to seek and to save that which was lost.*—Luke 19:10.

A blind man always represents obscured understanding. The eyes express the ability of the mentality to perceive Truth. When the light of understanding dawns upon us we naturally exclaim,

"I see, I see," meaning that we mentally perceive.

To heal the eyes, declare your perception of Spiritual truth is clear and strong, and your faith in the power of the formless and invisible unshaken. If you are in total spiritual darkness and negation, begging and helpless, you need the near presence of Jesus, the I AM of Spirit. When the consciousness of the omnipresence of this mighty one dawns upon you, hope springs up in your soul and you cry out for help. All things of worth are attained through persistent seeking and striving. The Scripture commends persistency in striving for spiritual things. Jesus gave the illustration of the woman who through her importunity worried the judge into granting her request. One who is in darkness should not be discouraged nor allow the rebukes of attending thoughts to thwart the great desire for light. Soul energy will brush away all barriers if we persist. True faith is the *assurance* of that which we desire, and when this touches a certain place in consciousness the light of Spiritual understanding dawns upon us and we glorify the Good.

Jericho is the opposite of Jerusalem. One represents the Spiritual—the other the material. We often start from Jerusalem with high spiritual resolves but are robbed by outlaw thoughts on the way.

Publicans and sinners live in Jericho, but they are apt to be "little of stature," like Zacchæus. In fact, from the spiritual standpoint, they are pigmies. But these little fellows are not to be ignored, and when they show enough interest in a Great Teacher to climb a tree when he passes by, they are on the way to redemption.

In the presence of the Righteousness of the Spiritual Understanding, Justice is quickened in the materially-minded rich man and he makes restitution. In the redemption of the body this is the restoration to their rightful place of life, substance, intelligence and power. They are spiritual instead of material.

## Lesson 11. September 9.

JESUS ENTERS JERUSALEM IN TRIUMPH.—Matt. 21:6-16.

6. And the disciples went, and did even as Jesus appointed them,

7. And brought the ass, and the colt, and put on them their garments; and he sat thereon.

8. And the most part of the multitude spread their garments in the way; and others cut branches from the tree, and spread them in the way.

9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

11. And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

13. And he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

14. And the blind and the lame came to him in the temple: and he healed them.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

16. And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

**GOLDEN TEXT**—*Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*—Matt. 21:9.

In the redemption of the body the neophyte finds certain spiritual laws have to be complied with—this is the “fulfillment of the scriptures,” mentioned by Jesus. For example, one must cultivate meekness and submission as an integral part of mind discipline. Pride and personal dignity cause much mental and bodily discord. In spiritual development this mortal error has to be eliminated through cultivating a spirit of humbleness and personal nothingness.

Jesus riding a donkey represents the willingness of the Supreme Master to be of no account in the sight of men. This is not the natural estate of the Mighty I AM, as indicated by his *borrowing* the ass, but is assumed in order to make the outer will receptive to the inspiration of the Spirit.

The characteristics of the ass are meekness, stubbornness, persistency and endurance. To ride these is to make them obedient to one's will. The outer thoughts, or people, recognize that some unusual movement of mind is going on and they fall in line. Their cry "Hosanna" means "Save, we pray!" A change of base from personal wilfulness to meekness and obedience stirs up the whole consciousness, or city, and there is questioning about the cause. Simply saying in the silence, "Not my will but thine be done," often stirs up such a commotion and then there is questioning as to the cause. The answer is, "This is Jesus (I AM) the prophet (one who states the Spiritual law) from Nazareth (place of development) of Galilee (life activity). Rendered in modern metaphysical terms this would read, "This is the supreme I AM stating the law of the Spirit in development of life action.

The financial thoughts have to be regulated, and those that traffic for gain cast out. When we think how we are going to make financial profit by some scheme of the carnal mind, we create within our own temples thieving thoughts that destroy our minds and steal our very tissues. These the supreme I AM casts out through denial.

Healing always follows the casting out of sin. Jesus reiterated again and again the law, "Go, and sin no more, lest a worst thing come upon thee." Real forgiveness of sin is always followed by bodily healing, and those Christians who think they will find heaven through disease and death are surely doomed to disappointment.

### Lesson 12. September 16.

JESUS SILENCES THE PHARISEES AND SADDUCEES.

— Mark 12:13-27.

13. And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why try ye me? bring me a denarius, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him Cæsar's.

17. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18. And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying,

19. Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.

20. There were seven brethren: and the first took a wife, and dying left no seed;

21. And the second took her, and died, leaving no seed behind him; and the third likewise:

22. And the seven left no seed. Last of all the woman also died.

23. In the resurrection whose wife shall she be of them? for the seven had her to wife.

24. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.

26. But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but of the living: ye do greatly err.

**GOLDEN TEXT**—*Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*  
—Mark 12:17.

The question of man's duty to man and to God, is often perplexing. Religious enthusiasts, seeing the transient condition of the man-made world, often decide to ignore it entirely and refuse to obey its laws. This leads to contention, inharmony and injustice. So long as we live in a plane of consciousness where certain laws are necessary for the good of the majority, we should observe those laws and give our money for their support.

Jesus never resisted the law of the land—his opposition was directed against the religious bigotry of the prevailing orthodoxy of that age. The secular government was meeting the temporal needs of the people in protecting them from invasions, building roads, sustaining courts of justice, etc. It was right that every man should give tribute to these if he was

just. But the Pharisees, Scribes and Sadducees dominated men with a religion they did not themselves understand. To these Jesus said, "Woe unto you!"

History repeats itself, and that same lot of religious obstructionists are in evidence today, trying to make people believe a religion which they do not understand nor demonstrate.

These think that heaven is a place where the relations of the personal man are continued. Jesus told them plainly they did not understand the scriptures nor the power of God. When man rises out of the consciousness of the flesh and its relations, his mind is wholly changed. When he is joined to God the original dual nature is restored and he realizes what it means to be "male and female" in one body.

Jesus shows the error of believing in a literal death, and connecting God and His law with it. The burning bush which Moses saw is the perpetual fire of Divine Life ever burning in the inner centres of body. What does it know about the disintegration and scattering of the outer flesh? Its ego is not of death but the Ego of Abraham (Faith), Isaac (Joy) and Jacob (Appropriation).

---

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.

—RALPH WALDO EMERSON.

---

The Universe is a thought of God.—SCHILLER.

# UNITY BUILDING DEDICATION AND MID-CONTINENT CONVENTION OF PRACTICAL CHRISTIANS.

AUGUST 19-25, 1906.

Special greeting, and a cordial invitation is  
extended to you to be present.

## Condensed Program.

### Sunday, August Nineteenth

10:00 A. M. Sunday School Mr. Lowell Fillmore, Superintendent  
Lesson: "The Judge, the Pharisee and the Publican."

11:00 A. M. Service of the Unity Society of Practical Christi-  
anity. Mr. Charles Fillmore, Speaker.  
Subject: "The Relation of Persistency and Faith"

3:00 P. M. Opening General Session

Music

"The Unity Society"

President William G. Haseltine, Kansas City

Vocal Solo - - - Mrs. Charles Edgar Prather

"The Unity of God and Man"

Mrs. Marion Austin Drake, Kansas City, Kansas

Music

"The Evidences of Psychic Development"

Dr. S. A. West, Rock Port, Missouri

Music

8:00 P. M. General Session

Music

"Truth for the Millions" Mr. Carl Gleeser, Kansas City

Vocal Solo - - - - - Mr. Rick Fillmore

"The Royal Road" - Mrs. A. A. Pearson, Kansas City

Music

Violin Solo - - - - - Mr. Robert Hoagland

"Treasures" - - - Mrs. Grace M. Brown, Denver

Music

### Monday, August Twentieth

2:00 P. M. General Session

Music

Victory" - - - Dr. Alice B. Stockham, Chicago



Vocal Solo - - - - Mrs. O. S. Severance  
 "The Child in the Midst" - Mrs. Lida Hardy, Topeka  
 Music

8:00 P. M. General Session

Music  
 "New Thought: Its Meaning and Mission"  
 Judge Henry H. Benson, Kansas City  
 Vocal Solo - - - - Mrs. W. G. Haseltine  
 "Lilies of the Field" Mrs. C. Josephine Barton, Kansas City  
 Music  
 "Our Opportunities" - - Mr. T. G. Northrup, Chicago  
 Music

## Tuesday, August Twenty-first

2:00 P. M. General Session

Music  
 "Behold, I Show You a Mystery"  
 Mrs. Theresa B. H. Brown, St. Louis  
 Vocal Solo - - - - Mrs. C. D. Kelley  
 "Spirit-Matter; Physical-Substance"  
 Dr. J. Gilbert Murray, Rochester, N. Y.

8:00 P. M. General Session

Music  
 "Building and Unfoldment"- Mr. A. P. Barton, Kansas City  
 Vocal Solo - - - - Prof. LeRoy Moore  
 "The Ethics of Cannibalism"  
 Hon. H. R. Walmsley, Kansas City  
 Vocal Solo - - - - Mrs. Stella Meyer-Morse  
 "Attaining the Mastery" - Rev. John D. Perrin, Chicago

## Wednesday, August Twenty-second

2:00 P. M. Laying of the Corner Stone and Dedication Service,  
 conducted by Mr. Charles Fillmore

8:00 P. M. Literary Entertainment by The Joyful Circle

## Thursday, August Twenty-third

2:00 P. M. General Session

Music  
 "Soul Freedom" - - Mrs. E. Dodge Carson, St. Louis  
 Vocal Solo - - - - Mr. Lowell Fillmore  
 "How Mortal Puts on Immortality"  
 Dr. E. H. Pratt, Chicago  
 Music

8:00 P. M. Informal Reception by the Society, assisted by the  
 Members of the Woman's Auxiliary; special exercises by  
 the children of Mrs. Fillmore's and Mrs. Haseltine's Sun-  
 day School classes

## Friday, August Twenty-fourth

### 2:00 P. M. General Session

Music

"Biblical and Other Evidences of Reincarnation "

Mr. George Adams Hunt, Lawrence, Kansas

Vocal Solo - - - - - Miss Helen Blake

"Being " - Dr. George R. Engledow, Raton, N. M.

### 8:00 P. M. General Session

Music

"Jesus of Nazareth, the First of Many Disciples "

Mr. Cassius A. Shafer, Chicago

Music

"Appropriation " - Mrs. Jennie H. Croft, Kansas City

Vocal Solo - - - - - Mrs. Charles Edgar Prather

"The Functions of the Human Organism "

Mr. James I. Sloan, Kansas City

Music

## Saturday, August Twenty-fifth

### 2:00 P. M. General Session

Music

"Courage " - - - Mrs. May D. Wolzak, Kansas City

Vocal Solo - - - - - Mrs. W. G. Haseltine

"The Message of the Spirit "

Mother Virtuzia, Williams Bay, Wisconsin

Music

### 8:00 P. M. Closing General Session

Music

"The Kingdom of God Within You "

Judge Joseph R. Clarkson, Omaha

Violin Solo - - - - - Mr. Robert Hoagland

Address by Mr. Charles Fillmore

Music

## Week-Day Classes

10:00 A. M. Class in Concentration and Realization, conducted by Prof. LeRoy Moore

11:00 A. M. Class in the First Principles of Public Speaking, conducted by Mr. Charles Edgar Prather

12:00 M. High-Noon Silence, conducted by the Society of Silent Unity

3:30 P. M. Class in Practical Christian Living and Healing, conducted by Mr. and Mrs. Charles Fillmore

---

All delegates are requested to come direct to Unity Building. Take Independence Avenue street car on elevated station, Union Depot, and get off at Tracy Avenue. Go one and a half squares South.

## THE INVISIBLE RESOURCE.

BY CHARLES FILLMORE.

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. — *Mark 6: 41, 42.*

Man never had a desire ~~that~~ could not somewhere in the providence of God be fulfilled. Creation would be weak in its most vital part if this were not true. Desire is recognized as the onward impetus of the ever evolving soul as it builds from the within out, and it carries with it fulfillment as a necessary corollary.

All is Mind, and the things that appear must be statements of Mind. Thus Mind *is*, and it also appears to be. The *is-ness* of Mind is but the one side of it. Being is not limited to the level of *is-ness* — it has all possibility, which includes the breaking forth of its inherencies into the realm of appearance.

Thus Mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that Mind is all, and at the same time deny that the things that do appear have any part in that *allness* is to give place to but one-half of the Great Truth.

Every mental problem has its statement. That statement is made in response to the desire to know experimentally whether the ideal concept is capable of proof. A variety of factors are involved in every statement of a mental concept. These factors are not an integral part of the statement itself, but it is through them it is worked out. Thus in the simplest problem in mathematics enter processes which are not preserved after the solution has been arrived at, yet were necessary to that solution. These processes are made up of a combination of factors, and the exact outcome of each step is a matter of experiment. The ultimate must be the fulfillment of the idea, but the intermediate steps may be diverged or retraced many times.

If this be true in the simplest problem of mathematics, it must be true in the creation of the universe. "As it is above, so it is below." Here is where he who has caught sight of the perfectness of the ideal realm falls to denying the appearance because it does not express that perfectness in its wholeness.

With like judgment the student in the depths of a mathematical problem would suddenly erase all his work because the answer was not at once apparent, though he may have completed but a portion of the process leading up to that answer. We would not consider a farmer of sound judgment who cut down his corn in the tassel because it did not show the ripened ears.

Don't jump at conclusions. Study the situation carefully before you decide. Look upon all sides, the visible and the invisible, the within and the without.

The fact that you have an ideal world carries with it the possibility of fulfillment in expression. In Being you cannot shirk expression. To think is to express, and you are doing that without cessation. You may deny that these things of the world have existence, yet so long as you live in contact with them you are recognizing their place. A wholesale denial of their existence keeps you even as a house divided against itself. A reconciliation must take place before you can demonstrate the power of the Christ-man over death. Jesus did not say that his body was nothing, but he did say that he had power to take it up or lay it down. He laid it down in corruption, and raised it in incorruption. He found that his ideal was not being expressed in the body which was subject to decay, so he let the corruptible be crossed out, and from the ruins raised the body of light, which appeared and disappeared at will. This was the fulfillment of his ministry, and the demonstration of the power of the Spirit to overcome that last enemy, death.

All men desire to overcome disease and death.

The fulfillment of this desire would be perpetuation of existence in form; so in its last analysis we see that we all want to continue our chain of expression unbroken in duration indefinitely extended. This has always been the desire of mankind, and the whole world is today, and ever has been, fighting this monster, death. Oceans of medicines are swallowed daily, millions of doctors are exerting all their energies, and prayers unnumbered are uttered in a blind struggle to vanquish this dreaded enemy of mankind. This indicates a most powerful desire to be fulfilled. Jesus showed how it might be done, and gave the recipe. He said, "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." He also said, "The word which ye hear is not mine, but the Father's which sent me," and, "The words that I speak unto you they are Spirit and they are life."

Here is a chain of actions connecting cause and effect. This chain is forged by man, and its links are thoughts, words. Jesus laid great stress upon the power of the *word*. Yet he was wise in the injunction that his words should be kept; that is, men were to keep before them the ideal which he had. This ideal is the realm from which the word draws its substance, and its character determines the result.

These "sayings" of Jesus were tremendous. They raised the ideal of man and God far above what had ever before been conceived. They so far transcended the thought plane of the people that even his followers could not accept them, and many "walked no more with him." And until the last decade men have not grasped the lesson of the power of the Word expressed from his high ideal. Who in past has taken Jesus literally, and sought to overcome death by keeping his sayings? Many have believed absolutely in his doctrine, and a great industry has been built upon it as a foundation, but who has taken in full faith the very words of Jesus and made them flesh of his flesh and bone of his bone, by not only believing them but by

saturating his mind with them until they reincarnated themselves in his very body? Yet this is the secret of every spiritual demonstration; not only a concept of what is true of Being, but a carrying out in thought, word, and act, that concept.

If I can conceive a truth, it follows that there is a way by which I can make it apparent. If I can conceive of inexhaustible supplies existing in the omnipresent ethers, there is a way by which I can make those supplies manifest. When once the mind has accepted this as an axiomatic truth, it has then arrived at a point where the question of processess begins. No one ever fully sees the steps he is to take in reaching a certain end. He may see in a general way that he is to go on from one point to another, but the details are not definitely clear to him unless he has gone over the ground before. The architect tells the builder to follow the plans. So in this demonstration of the spiritual powers ready to express through man, he must be willing to follow the directions of one who has proved his efficiency by demonstration.

We all intuitively know that there is something wrong in a world where poverty prevails. It brings sorrow and suffering. We would not, any of us, create a world where it exists. We all want to see it blotted out. This is the index pointing the way to the possibility of doing so. Whatever we see as wrong, it is for us to right. Lack of any kind is not prevalent in God's universe, and if there is such an appearance anywhere among men, it is our duty to do away with it.

There is a way—the “highway of the Lord.” Will you take that way? It is a broad way, and there is room for everybody. Jesus said it was the kingdom of heaven, and that all these things should be added to those who sought it. This implies that you do not have to fully enter this kingdom to have the things added, but you have to *seek*; you must turn

your attention in that direction — then they commence to come to you.

This is being proven by many thousands in this age who have accepted the promises of Scripture literally, and are looking to God for every need. They may not in the beginning of the seeking have a single thing to encourage them to expect that they would be provided for in any particular. They just accepted the promise, and proceeded to carry it out in faith; they acted just as if it were true, and there gradually came to them new ways of getting a living. There were avenues opened up along lines to which they were strangers, but which they found by experience to be pleasant. This encouraged them to go on still further in seeking this kingdom of God; and many of them are now rejoicing in its bounties.

These are they who have wisely used their one talent. They may not have caught sight of the Holy of Holies in that inner sanctuary, but they are gradually getting closer and closer to it. This is the step that everybody is commanded to take. Trust God in all things, and see the result made apparent by the mental currents which you set going all about you. You may not be able to point out just how each separate word of allegiance to the Father took effect, but as the months go by you will gradually observe the various changes that are taking place in your mind, body and affairs. You will find that your ideas have broadened immensely to begin with. The little world has been transformed into a big world. You have begun to think about realities instead of appearances. Your mind is more alert, and you can discern where before you were in doubt. You are not so fearful. The consciousness that there is a Divine Hand guiding the universe and you, has given you a feeling of security. This has extended to your body and to your affairs. There is an absence of prejudice and fault-finding in you. You do not judge so harshly. You are more generous, and other people appreciate you by returning the compliment. Things

are coming your way now where you thought they were stranded.

This is not only true of your own particular affairs, but if you are observing you will note its effect in a measure upon those with whom you come in contact. They are getting more substantially prosperous and happy. They may not in the remotest way connect it with you or your thoughts, but that does not affect the truth about it. All things have their cause, and every cause is mental. Whoever comes in daily contact with a high order of thinking cannot help but take on some of it. His mind takes it on unconsciously just as his lungs breathe the air of the room. Ideas are catching, and no man can live where true ideas are being held without becoming more or less infected with them. "No man liveth unto himself alone."

Now these are some of the *tangible* steps along the way to that larger realization which you desire. These steps are necessary, too, because no one is introduced into the storehouse of the Father, and given the keys and authority to fully pass out the goods, until he has proven his efficiency and reliability. Suppose that men of the world, with their present ideas of mine and thine, were given without mental cleansing the power to produce at will whatsoever they desired? Would not the same ambitions and selfishness lead to still greater oppressions? Would there be any improvement over existing conditions? Verily not! So it is wise that we are to seek first the kingdom of God and His *righteousness* before these things are in their fullness added.

But there is such a kingdom, and it may be found in its supreme fullness by those who are willing to come to its admission terms. Jesus said that the rich man's entrance into the kingdom must be like the camel going through the eye of a needle. This comparison referred to the little gates in the wall about Jerusalem—so small that the camel had to be unloaded and then get down on its knees to squeeze



through. This is an excellent illustration of the way in which every one has to go into the kingdom. Something has to be unloaded. It is not necessarily money, because the poor man gets in no faster than the rich man, unless he also unloads. That unloading is of your ideas about money; about its use, and who it belongs to.

Men's ideas about money are index to their ideas about all possessions—they believe that the things that come from the earth, the air, and the water are theirs to take control of and claim as individual property to be held in store regardless how needy for those things other men may be. These ideas are today prevalent in both the rich and the poor, and if these two classes were to suddenly change places it would not remedy the inequalities in possessions which these ideas produce.

Men must understand their relation to God, to each other, and the status of the universal resource. They must unload some of their erroneous ideas about their rights in the sight of an all-provident Father. They must understand that they cannot possess and lock up that which belongs to God without suffering the effects themselves of that congestion. It is not the poor man who in the end is the greatest sufferer from this action, because he has not by his concentrated belief in and trust of material things chained his soul to them. Those who are rich in the things of this world are by their dependence upon those things and faith in them binding themselves in material darkness, a darkness that will take ages to dissipate.

Before man can get into the realization of the Supply Invisible, he must drop out of mind every idea of personal possession. He cannot possess money, houses, or lands, as his own. He cannot possess the idea in his mind for which these stand. In fact, he cannot possess any ideas whatever as his own. There are possessions that rust and get moth-eaten besides those on the plane of phenomena.

Men possess as valuable their education, their trade, their ability, their talent in any of the many ways of the intellect. Ministers of the gospel possess eloquence or scholarship; some are proud of their spiritual possessions. These are burdens that have to be unloaded at the narrow way into the kingdom of heaven. Even the saint who is puffed up with his saintly goodness must unload before he can get in. Whoever is *ambitious* to do good, whoever *strives* to excel in righteousness above his fellowmen — these must unload before they can behold the face of the all-provident Father.

The realm of causes may be compared to steam in a glass boiler. It is perfectly invisible, and if the glass is without flaw the eye might look right at it without seeing anything at all. Touch an escape valve and it rushes out, instantly condenses, and becomes visible. But by this process it has lost its power. Ideas exist in a realm of ideas, and they are powerful only when they are handled by one who is familiar with their characteristics. The ignorant open the valves of the mind and let them flow forth into a thought realm in which they have nothing in common. They are condensed into the bondage of time and space which ignorance conceives as necessary to their fruition. Their power is thus lost, and a weary round of seed time and harvest is inaugurated to fulfill the demands of that world.

It is the mind that believes in personal possessions that is responsible for this limitation of the full idea. God does not have it that way. His world is a world of results following demands simultaneously. This is the world where man finds his true home. Labor, as we understand it, has ceased for the man who has found this inner kingdom. The Divine Supply is brought forth without laborious struggle—to desire is to see fulfilled. This is the second step in demonstration for everyone who has dedicated himself to the Divine Guidance. He immediately enters into easier lines and more happiness than the world affords

when he has covenanted to follow the Good only, but this is an advanced degree along the same line of initiation into the mysteries of the Divine Magic. Before this step may be taken a deeper and more thorough mental cleansing has to be undergone by the devotee. He awakens the action of a higher set of faculties within his own body, and there are opened to him fresh avenues of expression for his powers, or the powers of the Spirit manifesting through him. As he proceeds in the exercise of the inner faculties, he may find them clogged by the crystals of thought which some selfish idea has deposited, and he must go through a fresh cleansing. If he is obedient and willing to meekly follow the leading of the Spirit without cavil or protest, the way is easy. If, however, like Job, he finds fault, questions, and argues, he will meet with many obstructions, and his journey will be tedious.

Again, he who seeks the kingdom of God for the loaves and fishes he may get out of it, will surely be disappointed in the end. He may get the loaves and fishes—this is possible, but if there remains in the soul that which would use them to selfish ends, the ultimate will be disastrous.

We see many people in this day seeking the aid of the Spirit to cure them of their physical ills. They do not approach it with that true desire for the higher life which should inspire them. They find indulgence of their lusts and passions curtailed by some infirmity, which they want restored in order that they may continue in the fleshly way. The Spirit does not judge motives. It is Principle, and applies principles; so he that is in sin may be healed and again go forth and repeat his folly. Jesus said, "Go and sin no more lest a worse thing come upon thee."

It is the experience of those who have dealt with the Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and they become even more acute to pain or pleasure than before the treatment. This super-sensitiveness renders them liable

is a more rapid waste, and when the fleshly indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. This is why those who receive Spiritual healing should be instructed in the Truth of Being. They should be shown that they are sinning against the law of their existence when they indulge their appetites and passions for mere sensation. Retribution always follows this, and the ignorant suffer equally with the wise.

Dedicate yourself to God and His work. Lay at the feet of the Spirit all your desires, passions, and appetites. Make a definite and detailed covenant with the Father, and agree to use in the most exalted way all your substance. Turn resolutely away from the old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Most people are today in the grasp of bodily death through the indulgence of false appetites. They can never put on the immortal robe of purity until they covenant with God to sacrifice upon His altar of spiritual fires all their energies. They must lift up the old serpent that they are now crawling in the dust with. No one can do this without Spiritual aid. Jesus Christ saw this, and through him was provided a helper, "Even the Holy Spirit whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own soul agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of heaven.

"Seek and ye shall find, knock and it shall be opened unto you."

---

Let this truth be present to thee in the excitement of anger, that to be moved by passion is not manly, but that mildness and greatness, as they are more agreeable to human nature, so also are they more manly.—MARCUS AURELIUS.

## ASTROLOGY.

Some of the greatest men and women in the world's history believed in astrology and consulted the stars when about to make any venture of importance.

Catherine de Medici and Napoleon were devout students of the old science. A belief in astrology was almost universal in the seventeenth century. Kings and queens and prime ministers kept their personal astrologers as they keep secretaries today.

Astrology was the parent of astronomy.

The child has forgotten the parent, or remembers but to sneer. Yet that a great truth lies under all the debris of superstition which hides this old science from modern eyes is as positive as that a mighty Intelligence lies under all the confusing ideas of God which exist in various parts of the earth today.

The astrologer of old gave his whole life to the study of planets and their influence upon the earth and human life. These men were respected and oftentimes provided with all the necessities of life in order that they might pursue their studies uninterruptedly.

The astrologer of today is usually a hunted and despised individual, who hides in some remote corner of a large city and casts horoscopes for a dollar, always with the fear of the law on one side and the fear of the wolf of hunger on the other.

It is no wonder that he degrades his science and gives a hurried reading, oftentimes obtained from old books and not from personal study, for the patrons who seek his assistance; knowing as he does that the majority are ignorant people seeking only to obtain light upon some trivial matter.

It is a misfortune that all men and women who represent the sciences today do not realize the influence for good they might exert upon the evolving mind of the race.

The man or woman, whether surgeon, physician, palmist or astrologer who predicts misfortune for an individual without assuring that individual that he possesses the Will and the Power to overcome and rise above his misfortune is guilty of a *crime*.

No human being has a right, under the name of an ancient or a modern science, to plant a seed of fear and despair in another mind.

But while I know there is great truth underlying all the occult sciences, and especially astrology, I deplore and condemn the methods of a large majority of the professional astrologers, who give a few hours to calculations which require days, if correctly done, and who send forth a dollar's worth of fear inspiring forecasts to nervous people whose mental and spiritual development is retarded by their leaning on these false prophets.

Here is an extract from an "hourly guide" sent to a friend recently by one of these widely advertising astrologers:

"This Hour Guide describes the precise time of morning, afternoon and evening when the planets indicate you are lucky in the world of business or love affairs; it shows you whether the persons you meet, the letters received or sent, the opportunities presented, shall be fortunate or unfortunate.

"Sunday—Bad aspect at 4:53 a. m.; fortunate aspect 6:38 a. m., indicating important letters; 6:46 p. m., bad aspect; look for trickery in others and impediments in your affairs.

"Monday—Doubtful aspect at 2:38 a. m.; very beneficial aspect at 3:55 a. m., having a very good effect upon your constitution; 10:45 a. m. brings circumstances making you irritable; you may possibly lose something; avoid dangerous places, especially where machinery is in motion.

"Tuesday—Bad aspect 4:52 a. m.; very lucky hour at 6:19 a. m.; very unlucky hour at 12:21 p. m.; avoid quarrels and arguments; avoid fire and be careful in using sharp instruments; be cautious during the entire forenoon; accidents liable to happen.

“Wednesday — Very unfortunate day all through; look out for robbery, and expect enemies.

“Thursday — Nothing of importance till 6:24. Then surprising changes will occur.

“Friday — Be very careful during the entire evening; you may be followed by strange persons with evil designs,” etc., etc., through a whole month.

Now, it chanced that I was in the same house with this lady during the whole period of the time indicated (a month), and not one event of any note occurred as predicted by the hourly guide. There were no “robberies,” and no indication of “trickery,” and no accidents. Neither did the surprising changes occur. “The strange persons” on Friday were dear and intimate friends who called.

Fortunately the woman was not of a nervous temperament, and she was well balanced with good common sense. Possessed of a faith in God and her own soul, these hourly hints from the occult world did not upset her mind or nervous system — as they might easily do with the average woman. But surely it is little less than criminal to send forth such hourly omens of evil. And it is a reflection on a really great science to so belittle it. Such suggestions of misfortune might take root in a weak or unbalanced mind and produce alarming results.

The very absurdity of the predictions, and the idea that any man could in a few hours’ time, or a few days’ time forecast a month of *minutes* when trivial events would occur, in this case prevented any disaster to the recipient.

I have no doubt that hundreds of people all over the United States are receiving these Hourly Guides, and being made miserable by them. Let me urge all who receive them to throw them into the fire without reading. They will only prove a hindrance to your best development.

I believe in a great stratum of Divine Truth in astrology; but I believe in very few *astrologers*; just as I believe in the Great Truth of the creed of Lov-

taught by Christ; but I believe in very few of those who attempt to translate his words.

And I believe the immortal soul of man is greater than the stars; and if we keep our minds tuned to the thought of our Divinity we will be able to "overcome secret enemies," to be protected from "robbers," and to turn whatever event occurs to our ultimate good.

Instead of consulting your "hourly guide" every ten seconds of the day, take a half hour and sit alone with God and your own soul, and think of the words, Love, Trust, Peace, Good Will, Serenity, Usefulness, Opulence, Benevolence, Happiness and Wisdom.

Say that all of these are *yours*, and that only good can come to you.

Do this for one-half hour daily, and you will need no hourly bulletin of misfortunes.

The kingdom of heaven is within; seek it *first*, and all other things shall be added.

By this half hour given absolutely to communion with The Source you will be strengthened and enlightened so that whatever events are written in the stars for you will turn to good results.

You will be able to walk through flames and flood with no overwhelming disaster; and the lifted hand of your worst foe will fall powerless in its attempt to harm you. For all unexpected happenings you will be prepared with serenity and trust, and for impediments in your affairs you will be given courage and perseverance; and for all business ventures and desirable times "to write letters of importance" you will receive light and guidance.

But if you live in a continual atmosphere of fear and allow yourself to imagine evil is about you from 6 a. m. to midnight, your perception and intuitions will become dulled, and your power paralyzed. You will be no more than a broken shutter blowing in the wind.

—ELLA WHEELER WILCOX, in *Hearst's American Home and Farm*.



## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

229. Will you please tell me if you think it is best for me to use what is called "common sense?" When working shall I stop because I feel a little weary? It is not necessary that I "over-work." My nerve-force, or nerve-substance, is said to be pretty well exhausted, and I am halting between two opinions, for I am naturally ambitious.

— C. B. S.

In our estimation it is quite necessary for each individual, and especially a Truth student, to attain spiritual poise. This equilibrium manifests itself in what is sometimes called "common sense." When one has attained this state of balance, soul-balance we might term it, that one will be wise in all he does.

When engaged in any kind of work, if the idea of weariness presents itself very forcibly, it is well to stop and take a little time to set into activity the strength vibrations within ourselves. This practice will make us stronger mentally and physically, so that the sense of weakness will become less and less until we find that we are strong enough to do all that is necessary for us to do.

If it is unnecessary to overwork, then it would be folly to attempt it just to prove our strength. "As thy day is, so shall thy strength be," and we may confidently claim all that we may need for that time. This does away with all idea of overwork.

Common sense is God-sense, and we cannot do without it.

Erase from your mind all thought of "nerve-exhaustion." In its place fill your mind with all thoughts of life, health and strength, and when you feel the need of more strength, stop and draw from the limitless Source of supply. Your call will not be in vain, and you will come forth ready for the next required service.

230. In the tract, "God's Hand," we read, "Go right on" and "be a help and aid to all who need anything. Speak the word only of

giving." Should I give when I cannot see my way clear to pay my honest debts? If I give, or use a little other than for necessities, I feel that I am giving what is not mine. — MRS. I.

To give is one of the "necessities." To refrain from giving is to shut off the avenue of supply. "Give and ye shall receive" is the law of cause and effect, and cannot be broken. If one would unfold spiritually he must impart, in word and in living, the knowledge of Truth as rapidly as he gains it. So it is along all lines, "Give and it shall be given unto you, good measure, pressed down and running over." Indiscriminate giving is not wise, but a known worthy object should be given to with confidence that when your own needs arise, the means to meet them will be provided. You are not robbing others of their dues when bestowing love gifts upon the needy, but if you refuse to give, you are robbing yourself of the means of satisfying your creditors. Bless every penny you give, declaring that it shall be increased to both giver and receiver.

231. You teach that God knows nothing of the sins and sorrows of His children. How then can He be omniscient? And how can He be an infinitely loving Father?— MRS. R. C.

In our understanding of Truth, God is not a being who is omniscient, knowing all things, but we believe that It ("He" is misleading) *is* omniscience — all knowledge. To illustrate: Electricity is a power which man uses and applies, obtaining results according to his intelligent use of the force, and thus it is a great source of creative energy. Electricity does not *know*, it simply *is*, and it becomes known through man. Knowledge, like electricity, is Cause, which, if uncontrolled or misdirected, brings sorrow. But if used wisely produces harmony. The Great First Cause, Source, God, or Father, is Knowledge, Life, Love, Power, and this beneficent, infinite Energy is all about us like the arms of a loving human father, and is thus likened. Man fashions his "idea of God" in this way, but the "God idea"

is infinitely larger, and much more comforting and sustaining to the children of men.

Even the old orthodox teaching is that God knows nothing of sin, for we are told in Scripture that "God is of too pure an eye than to behold iniquity." This proves also that there is no sin, for God being Omniscience knows, or beholds, everything, and that which He did not behold could not exist.

232. If there is no evil, if all is good, why should teachers or healers use their powers to change conditions, either in the individual or society? — H. H. B.

Evil is undeveloped good. The apple when green is bitter and unpleasant to the taste, and the intelligent fruit-grower does all in his power to aid Nature in the production of perfect fruit. So with the teacher and healer; recognizing that individuals and communities pass through bitter experiences in their development, they seek to change conditions through bringing about an understanding of inherent powers which work for good. The only devil is ignorance, and when the light of the knowledge of Truth is turned on the evil is dissolved.

---

## ANSWERS TO QUESTIONS.

BY CHARLES FILLMORE.

Jesus said, "Rejoice because your names are written in heaven." I understand the meaning of "the kingdom of heaven is within you," but that first sentence seems to indicate a place. Please explain fully Spirit, Soul, Mind.— J. P., Pasadena, Cal.

According to Rotherham's translation, which is considered the best by Greek scholars, this statement by Jesus is as follows:

"But be rejoicing—

"That your names are inscribed in the *heavens*."—Luke 10:20.

This does away with the idea that heaven is a place in which names are written. The "heavens," which Jesus always used to describe the superior, or

spiritual mind in man, is the consciousness of eternal harmony in Being.

The name of an individual originally was a description of his character, and in the Hebrew language every name has an occult meaning. To have one's name written in heaven is to identify one's self with the spiritual instead of the material nature.

Spirit is Supreme Cause, or Divine Mind. In man it is the Super-consciousness. Soul is Idea of Divine Mind, or Nature in her Perfection. In man it is the thinking mind or subconsciousness. Body is the outer expression of soul, or the visible universe. In man it is the physical expression or temple. Where these three are united in harmony, there is a complete change in thought and body structure, and physical immortality ensues, as in the case of Jesus, who passed through apparent death, yet made his body live again. We shall never attain immortality until we do as he did. This is the "overcoming" so often referred to in Revelation.

I have learned something this morning in reading an old UNITY. It has always been hard for me to affirm what was seemingly not so, always trying to qualify it. The UNITY showed me that my affirmations were not lies, but true of my real Self, and that nothing was too good for me.

— E. E. H.

You will find the feeling of discouragement which you mention, and which you say sometimes comes over you as the "blues," may be traced right back to this failure to realize that that which you desire is yours NOW. When we get into the habit of looking forward for the fulfillment of our desires, and there is a failure in the consummation, the soul grows discouraged, and that subconscious depression, called the "blues," is a recurring habit of the mind. You have found the true remedy in affirming that which you idealize, as now in your possession—which it truly is, in the creative realm of your being.

When we know that the beginning and end of every act is first completed in the mind, why should

we hesitate to affirm it in its fullness? Jesus laid down this law when he said, "Pray, believing that ye have received, and ye shall receive."

To apply this in demonstrating health, affirm: "In Spirit I am whole, and my health-giving thought is now going forth in its perfection, and I am healthy. In Spirit I am strong, and my thought of strength is now manifesting itself without a break in the chain from mind to body, and I am NOW strong and vigorous in every part. In Spirit I am joyous, and my thought of joy makes glad to the uttermost parts of my earth, and I am always happy."

You can see how this understanding of your Real Being in Spirit, and your relation in mind to the resources of Being, places you in an entirely different position from that of the outer consciousness. Never judge from the view-point of appearances, but reduce every proposition to its original factors in the mind.

Will you kindly give me a direct answer to a direct question? Do you believe in investments in such enterprises as presented in many of the New Thought magazines? — B. H.

We do not believe in speculating, in the accepted meaning of the term, which is, large returns on a small investment. The people who are promoting the various enterprises are doubtless honest, but they are taking large chances themselves, and all those who go in with them must do likewise, and in the great majority of cases the scheme proves a failure. Never go into an enterprise where you expect to get something for nothing. Always give value received for everything, and you will have true and lasting prosperity. The desire to get rich quickly is a disease of the American people. It is the Judas who has even gotten into the "Holy Place," the church of God, and will prove to be the "abomination of desolation."

---

He that respects himself is safe from others;  
He weaves a court of mail that none can pierce.

— LONGFELLOW.

## CHRISTIAN SCIENCE OUTDONE.

NEW CULT IN KANSAS CITY BEFORE WHICH MRS.  
EDDY'S DOINGS PALE.

*To the Editor of The New York Times:*

I wonder if you have given the Red Leaf cure a trial. I note that Christian Science is too gaseous and idealistic for you. But here you have practically the same thing in tangible, applicable, and much concentrated form. This Red Leaf cure may be said to be Christian Science in plaster shape. The plaster is red. You may pay a dollar for a year of *UNITY*, published in Kansas City, Mo., and receive as an insert in each month's number the wonderful Red Leaf. Have you a toothache, a cancerous growth—anything that can be classed as an ill of the flesh? merely apply the Red Leaf to or near the affected part or organ, and, presto, you are healed. There are no expensive books to buy, no "readers" to give absent treatment to your money. Just a little Red Leaf, and you—the little Red Leaf which has been (as please note per statement on the July one I enclose) "spiritually treated by the Unity Society members in Kansas City." "It is charged with healing thought power and will connect all who use it with the Jesus Christ consciousness"—whatever that may be.

Perhaps your health is good, but your financial status is not just what it ought to be, from your unselfish point of view. (By "you," I mean, Mr. Editor, anybody, whoever he may be.) Simply apply the little Red Leaf to pocketbook or business letter-head, or sleep with it under your pillow, and you will experience a turn in the tide of your affairs and will get a prompt harvest of the "long greens." Or perhaps you are wealthy and well, but are not contented with your psychological make-up. Apply the Red Leaf as directed and get confidence, trust, courage, etc., a-plenty. Oh, it's beautiful! Lovely Red Leaf!

A few extracts from letters published in *UNITY* will show you what it has done for others. What it has done for them may it not do for you?

Under the heading, "These Acknowledge the Good Health," we find marvelous cures enumerated and described:

"I quit using my crutches Christmas, and have mended ever since."

"My back seems almost entirely well."

"The improvement of his brother, who had paralysis, is simply wonderful. The bed sore is entirely filling up with good, healthy flesh. There is not one bit of odor, where before the whole house was horrible with the smell from it."

"Just now I am having one of my peaceful times that I wrote you of. I am hoping that the love treatment will drive all else away."

"I suffered greatly with the rheumatism for over a year, and when I received the Red Sheet last November I held it as directed, and I have not been troubled with rheumatism since."

"My little girl was suffering acutely with a severe attack of earache. After we tried every remedy we could think of without getting any benefit I happened to remember the little Sheet. At

once I laid it on her ear, when in a moment it ceased aching. She fell into a sound sleep. The child knows nothing whatever about the alleged properties of the Sheet, so, of course, it could not have been her belief. Another time my baby pulled a heavy chair over her instep. It left a deep red mark across the tenderest part of the foot, and she screamed irantically with pain. I bound the Red Leaf on the foot, when she became perfectly quiet, and it never even got sore."

"Blessed be the Red Leaf! My heart was so weak that I could hardly raise my left arm, and the Red Leaf cured that trouble in three days, and a large mole on my side disappeared at the same time. The kidneys and bladder are much better also."

"A few days ago I was cutting some stale bread, the knife slipped, and a severe gash in the middle finger of my left hand was the result. I was engaged in trying to stop the bleeding and smarting when the postman brought UNITY. Now, I am not a beginner in this thought and work, have concentration well under way, and have been healing my family and myself for some time with great success, and my friends also, but thought, 'Here's your chance to test the Red Leaf.' Discarding the rag, I pressed a corner of the Red Leaf firmly on the wound, made myself comfortable in my big chair, and thinking to myself, 'Now, if Jesus had the power to raise the dead, why should not I manifest enough faith, with the help and love expressed through this Red Leaf by our own dear Unity friends, to heal this little wound?' Firmly believing that this was possible, losing myself completely in that thought for about half an hour, I removed the Sheet, and a new skin had formed over the wound; I felt a slight throbbing, paid no attention to it, and in two or three days there was not a sign of a cut or scar left."

"I used the Red Leaf for two teeth that were giving me a good deal of trouble. I would take the Leaf in my hands, and go to sleep almost at once. When I woke up the pain would all be gone. One side of my face was so swollen and sore that I could n't eat anything unless it was something soft. It struck me to use it for paralysis. I did, and there was a wonderful improvement in my side while I used it. C — was having a hard cough and cold. When he went to bed I asked him to hold the Leaf in his hands, and repeat the words. He said he would put it on his chest, for that was where it felt the worst. In the morning he said that it had helped him, for he felt better all through."

"I write to say that the pain that my son had between his shoulders and down his spine has entirely disappeared — indeed it never returned after the night that he wore the Red Leaf, as I wrote you before."

There are dozens of other quite as wonderful cures. Even were this side of the work of the Red Leaf all there was to its activities it would surely be worth a dollar a year. But it cures drunkenness, stops fires, gives prosperity, etc., as note the following few more extracts from the letters of the helped:

"I got my UNITY yesterday, filled, as usual, with good things. My husband is becoming very much interested in the New Thought, and it is making such a change in his life and mine for the better. Every one who knows him notices it. We have relatives who are Christian Scientists, and they wonder how such a change can be possible outside of their Church. I formerly belonged to that cult, but it became too narrow for me."

"I have today received such cheering news of my boy's progress in his studies that I hasten to thank you for the help you have given him."

"I know now what the Truth has done for me. During the earthquake I was perfectly assured that God was the only power. When the guards drove us away from our house, my neighbor next door said, 'Don't you fear yet that the house will burn?' I said, 'No, I have asked God to save it, and I have the faith that knows it is saved.' We were away three days, camping in Golden Gate Park, and we were told more than once that the house was burned. I said to my mother each time that it was not. The fire stopped half a block east of us, and there is n't a house for blocks in front of us. People say to me it is a miracle, or just your good luck, but I tell them that, 'You can ask whatsoever you will of God.'"

UNITY contains a photograph of the nearly completed New Unity Building, in Kansas City. It is built upon the "love offerings" of beneficiaries of the little Red Leaf. Doesn't this beat Christian Science "all holler" in inexpensiveness and expeditiousness — this little Red Leaf?

—EDWARD BRANCH LYMAN, New York, July 8, 1906.

The foregoing appeared in the *New York Times*, July 15th. It was evidently written in a spirit of semi-ridicule, but quite mild, in fact, we are finding that the author is a friend in disguise, as we are getting many letters from people who have taken it seriously, and are asking for help.

We could not have summed up more completely the virtues of the Red Leaf, and we are truly grateful to this unknown friend for his comprehensive estimate of its varied powers.

That it possesses all the virtues that are claimed for it is amply sustained by the unsolicited testimonials, which the *Times* has kindly allowed to be printed. Had we applied for this space, at the usual advertising rates, the bill would have been at least \$500.

So again we give thanks for the abundance that is coming to us, and are more fully assured that this is a demonstration that "all things work together for good to those who love the Lord."—EDITOR.

---

Thoughts being forces, every mind is a creative center from which waves of qualitative energy are going out in all directions.

—HENRY WOOD.



## EDITORIAL NOTES.

A California friend sent a draft for \$50.00 for our work, and requested that her name be not made public nor put in the corner-stone. I at once wrote her as follows: "You say you do not wish your name put in the corner-stone, but I beg of you that you reconsider this, as it will be of real benefit to you in your soul growth to join with us in this temple inscription. Certain spiritual and thought forces are being centralized here, and those who join us will be helped in their spiritual ongoing and unfoldment. I cannot explain to you in a short letter all the details, but in the years to come you will appreciate what it means to have your name in that corner stone. I understand your motive in not wanting yourself to be heralded for your good works, but this is a different matter, and is of special importance to you individually. I have, therefore, taken the liberty of blessing your name with the others and placing it for inscription."

I did this because I realized the importance of one who is awakened spiritually having the co-operated thought force of this society always in touch with her mentality. We do not expect the materially bound minds to believe that there is any benefit in this — we are appealing to those who know the power of co-operated thought. Jesus said, "Where I am there you may be also." Do you ask where Jesus is? Right here in our midst, and those who *believe* in *his name*, and identify themselves with his work, are constantly receiving his thoughts, and they *know* the meaning of that promise. We are establishing in its *fulness* the doctrine of Jesus Christ. There have been many partial outpourings of the Holy Spirit, but this is the first complete manifestation. We are just in the beginning of this "age to come of age-abiding life," promised by Jesus, but the present is mighty with spiritual power through *his name*.

Our work is carrying into the very *substance* of earthly thought the Gospel of Great Joy, and our corner-stone will have inscribed upon it, "Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." — Eph. 20:20.

\* \* \*

We need a pipe organ in our auditorium. Will some of our good friends please suggest an easy way to get one.

---

### PRAYER FOR HEALING POWER.

BY WALTER DEVOE.

O Christ, I pray for the gift of Divine Healing. I desire to *be* the Word of Power. I desire to live in such close communion with Thee that I may be endowed with the healing power of the *Logos*.

I know from experience, Oh, Christ, that Thou art the Word of Truth, the Way through which I can enter into Divine Power.

I know that Thou art the giver of the divine gifts of the *Logos*—the Word of Power. Thou canst give my soul the sceptre of authority and power. Endow me with that mysterious potency of Elohim which Thou didst use to heal all diseases, the word of love and power which is God.

Endow me with intuition, discrimination and psychic perception that I may use the Word with wisdom.

Thou knowest that it is the object of my soul's incarnation to fulfill Thy will on the earth plane and glorify Elohim.

My whole being draws upon Thee day and night for the soul unity and power whereby Thy work can be done. Help me, O Mighty Master, to constantly hold my whole nature under the developing rays of Thy light that all divine potencies may be awakened to the glorification of Elohim in all my ways.

## PROGRESS OF THE RED LEAF.

The little Red Leaf is settling right down to business and people are accepting and using it everywhere without protest. The fear that it would lead credulous ones away from the Spirit and cause them to depend upon the Red Leaf as they do upon drugs, has been dissipated.

The fact is that people do not look upon that little piece of red paper as having in itself any virtue. They know that it is representative only and merely an aid to the wandering thought that has lost its connection with the One Great Mind.

There is a very clear distinction between drugs and religious relics and symbols. It is claimed that the drug contains certain healing virtues in itself, while the holy place, or sacred symbol, is always understood to be that which brings to bear a power higher than itself.

Faith is the one factor that brings about results in all religious manifestations. Someone must have faith before a result can be had. The One Mind is powerfully moved in a wonderful, and to us, mysterious way, through the subtle law of faith. No one can describe this mighty faculty of the mind, but its evidence is seen in every one of us. Paul says faith is the evidence or assurance or substance of things hoped for. But it is very much more than this; it is a living, intelligent faculty of the higher mind in man, and it works in ways and under laws the intellect cannot understand. The man who leaves faith out of life will surely miss the mark of success.

We sometimes think that inanimate things produce results without the intervention of man's faith. For instance, in last UNITY a mother tells of slipping the Red Leaf onto the lame back of her son, without his knowledge, and how he was healed. At first thought it would appear that the Red Leaf did the work, but even a slight knowledge of the powers of mind reveals to us the swift faith of the mother sending her silent Word through the symbol and quickening into action the everywhere present Perfection.



### **Inspired by the Spirit of Truth.**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 12,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

*Special Notice* — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,  
915 Tracy Avenue, Kansas City, Mo.

## Class Thought.

(Held daily at 9:00 P. M.)

August 20th to September 20th.

It is mine to know the deep things of the Spirit, and I am now open and receptive to Divine inspiration.

---

## Prosperity Thought.

(Held daily at 12 M.)

All the avenues of prosperity are now opened unto me, and my own now comes to me through Divine Law.

---

MY OWN SHALL COME TO ME.

BY JOHN BURROUGHS.

Serene I fold my hands and wait,  
Nor care for wind, or tide, or sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me.

I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid the eternal ways,  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me;  
No wind can drive my bark astray,  
Nor change the time of destiny.

What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears.

The waters know their own and draw  
The brook that springs from yonder height;  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my soul away from me.

## LETTERS FROM EVERYBODY EVERYWHERE.

Inclosed find \$5.00, which I gladly donate to the Unity Building. I also wish to acknowledge the benefit I derive from reading UNITY, especially the letters demonstrating the power of faith and pure thought. I have had some experience treating myself for prejudice, with satisfactory results.—T. J. W.

The above is from a man who has a shoe-shop in one of the little suburban stations in Kansas City, Kansas. He is great in spirit, and his generosity larger than that of John D. Rockefeller, in proportions to his possessions. You can see that he is growing and developing from the right standpoint. He mentions overcoming "prejudice." Very few of our contributors even admit having these sins of the mind that produce the ills of the body, let alone demonstrating over them. It is a truly encouraging feature of the work to have such evidences of mental purification and financial generosity.—Ed.

I read of so many using the Red Leaf with benefit that I tried the one that came with the April number for my eyes. The next morning they were better. When I quit the use of medicine my husband opposed me very much, but he knows now that my health is better. All this last winter he has been sorely afflicted with rheumatism. He went to the doctors, and has been using medicine and liniments all winter, but kept getting worse. Last week he was in great misery—was almost helpless and could not sleep. He was without medicine. I got up and got the Red Leaf that came in the May number, read it to him and asked him if he would hold it in his hands a while. He took it, and I don't think it was more than ten minutes before he was sound asleep. Next morning he could walk lots better. He has held the Leaf in his hands every night since, and it is surprising how much better he is.—Mrs. E. D. H.

After using the Red Leaf I was almost immediately relieved of a severe neuralgia. I feel it my duty to add this testimonial to the many others.—S. D. G.

I am a full believer in the Red Leaf for it has cured me of nervous wakefulness at night, and I can say with a happy heart that I can sleep at any time now.—Mrs. S. E. N.

Enclosed find \$5.00 for treatment received. I am pleased to be able to say that I am improving wonderfully of my stomach trouble, and how thankful I am that I am getting better of a trouble which I have had for at least ten years or more. In fact, fifteen years ago I was told by the physicians not to eat this or that, but by an understanding of the truth I was able to meet the belief of indigestion, but the old trouble I could not overcome. I held so fast to the thought that I was spiritual and not material, that I almost lost my body. You will understand from what source I was

being taught—C. S. I suppose I lack understanding of how to treat my body, but I had some wonderful demonstrations at the time. . No one ever asked me for help but God gave me the power to meet their needs, yet I could not overcome my own troubles. Well I had to search until I found you. I know there is good in all, but thanks to your higher understanding you showed to me that I saw too much evil. By your continued help I shall learn how to overcome.—Mrs. E. R.

I have been so very busy for the past two weeks that it has been impossible to write you as I wished, but I have endeavored almost daily to reach you by mental telegraph and let you know how wonderfully we are being helped. We have sold our paper, and while it did not bring a large amount, it was enough to free us entirely from debt, and leave a little over with which to start again, and I enclose you prospectus of our future undertaking, for which my husband has been gathering data for nearly thirty years. We ask you to co-operate with us in declaring for its success. The special prosperity thought in May UNITY expresses my feelings far better than I can for myself, but, from the very start, I have had to wipe out every unkind and resentful feeling that I have had toward anyone, and I admit that, at first, that was the hardest thing I had to do. When I had, in a measure, conquered my own feelings, then I had to help my husband conquer his, and keep him from saying mean things in his editorials. To do this, I set up all his editorials myself, and cut out everything that was personal and spiteful. He felt rather stirred up about it but now admits that my way was the best. Dear friends, words can not express my gratitude, nor can money repay for what you have done, or what God has done through you. I enclose you draft for \$5.00, and only wish I could multiply it an hundred fold.—G. T. J.

Dear Silent UNITY: The first evening after I received your letter I retired at nine o'clock with the letter laying across my chest and the Red Leaf folded in my hands. While repeating the Class Thought I fell asleep. I awoke an hour later to find myself surrounded and filled with the sacred presence of omnipotent life, love and goodness. The Red Leaf between my hands fluttered with the vibrations of life like a real live being, and the pain and soreness that seemed to be in my body had left me, and I am perfectly free. These words filled my mind: "Remember the Sabbath day (conscious thought) to keep it holy. We are thought, and if we think and speak rightly and believe the truth, we can retain our bodies and remain on this planet as long as we desire, but if we think and speak wrongly, and believe that death is real, we will lose our bodies, because we are sinning against God."

Help me to remember my Sabbath day and keep it holy. I wish to thank you for your treatments and for the letter you sent me. My heart is overflowing with love for every one of you.—Mrs. M. G. S.

I have come to take up my home in the new house—gift of the Spirit, and builded and fashioned in love. So vast

is my deep gratitude, and so great my peace, also those of my circle, that I send one more offering, and ask that the blessings of you of the UNITY workers be sent forth upon my house beautiful, that the calm of the "still waters," by which it stands, descend upon it and extend to all who enter the sacred limits. Truly, O truly, doth He lead me beside "the still waters." I do so long that the presence of the blessed Spirit shall be sensed by *all who enter here*. I have already consecrated this lovely spot to love and service, and I want the blessing of God to be radiated from here until it be *recognized* by all.

This lovely gift came to me from out the abundance of universal supply. I felt it come, absolutely come, through my solar plexus consciousness. Send your blessings upon my house, my household, and all who enter its influence. In the name of the All-good in all.—Maud Pratt-Chase, Gleasondale, Lake Boone, Mass.

About two months ago a friend handed me some UNITIES to read. I was helped so much by them I feel that I could not do without this magazine now.—Mrs. M. J. B.

"The baby's eyes have manifested such a change as to amaze the doctor, and mother said to me, 'You must have been treating the baby.'

I said that you had, in your Christ consciousness, and I had joined in faith."

The above extract from a friend's letter is a good demonstration, and remarkably concise explanation of the law through which we work. Note the concluding paragraph.

During the latter part of the summer and fall of 1904 I was not living the truth that "makes you free," and as a consequence I was suffering intensely from an attack of hemorrhoids. This had been an affliction of mine for twenty-five years, and at this time I was suffering until I felt as though I could not live. At this time in a copy of UNITY there was published a prayer, "Living Father," by Walter DeVoe, and I read it and asked my husband to read it to me, for I was suffering so intensely I could not think. My husband at this time was not a believer, but was willing to do anything for my relief, so morning, noon and night he read the prayer to me. We sent for a copy of "Healing Currents." The book was eagerly, lovingly read by me; I did not stop until every word was read. My husband had read the prayer to me now four days and yet I was no better. On Saturday two friends, Mr. and Mrs. L., proposed we drive into the country, and as the country there was new to me, I decided to go. I thought the glorious October air and sunshine would help me forget myself a minute perhaps, and I told my husband to watch the road for rough places and to drive very carefully; and he promised to do so. After we had driven eight or ten miles I was surprised to find myself perfectly free from pain, and I have had no return of the disease since and it is now more than sixteen months. I took no medicine and the prayer, "Living Father," only had been read to me by my husband. He was not a believer in such cures, but I asked him to read "Healing Currents," whether he believed it or not; it could not harm him. On the following Monday I went several hundred miles away, leaving "Healing Currents" with him and carrying



with me his promise to read the book. He read it and it made of him a new man, a man out of whom every desire has gone that Christ would not sanction, and his one prayer is to live the pure life as Jesus would have him live. And to the woman who has a husband who has any undesirable habit, just try the "Healing Currents" cure and he and all his household will be saved.—Mrs. M. T.

Each Red Leaflet is a power for good. It is a holy inspiration. Just to see it brings the Spirit of our beloved Christ so tenderly to me, and to hold it in my hands—alas, I can not tell the power of love that fills and thrills me.—Mrs. C. D. T.

Our dear Father blesses our dear little UNITY, that carries love and peace to so many hearts and homes. I think I must have taken the UNITY magazine fifteen or more years, and our home would not be complete did it not come every month with its blessings. I am ever filled with love and praise for its every co-worker, and know that Divine Love tenderly enfolds them.—Mrs. C. D. T.

The catarrh is much better since you have been treating me, and Mr. R's improvement is greater than mine. For twenty years his bowels have not moved without taking drugs, but are now regular every other day. He is a painter but could not do much at it when he had to go up on a high place, because of dizziness and fear of falling. The other day he came home and said to me: "What do you think, I can go all over a building, and am not afraid of falling any more." Then I told him of the treatments and that he must praise God for it all. He is very much interested in New Thought, and we hold the noon and night thought together. We also repeat the 23d Psalm and the Lord's prayer every night before we sleep. We are trying the best we know to lift ourselves up, spiritually. UNITY is a great help to us, and we both ask that God may meet out to you and your workers full measure of spiritual power.—E. R.

You no doubt remember that I asked you to do something for a man who had broken his leg, and who, after getting about, was nervous and despondent, lost his appetite and had severe bladder troubles. I do not think I have ever known a person to respond to absent treatments more readily. He is well, in fact, in a few days was as good as new.—S. E. B.

My leg is getting better slowly but surely, and I want you to continue treating me. My son is getting along so nicely and feeling so much better, I can't thank God and you enough. I have learned more from your little booklets and kind letters than I ever could by reading the Bible all my life.—S. D. M.

I cannot tell you how grateful I am to you for all you have done for me. When I wrote you last it had been a month since I had been free for more than a few moments at a time from a severe pain in the heart, and it had given me a fear that I could not dispel. I could not sleep for it, but the pain left me right away, and for thirty

days I have not had a single pain. I am gloriously free from the bondage of pain, praise God. The mine gets richer every day and hardly any water that bothers. Your spoken word will make it a grand success I know. I am just beginning to see and understand how the Word can bring all things into manifestation from the Divine Substance.—H. W. R.

I have had no attack of the headache since I last wrote and I seem to be so uplifted beyond what I was.—N. K.

I bless you, I bless you, I bless you; and also every member of Silent Unity that has joined with you in treating my case. The nose-bleed has entirely disappeared in the last few days. The great change I experienced spiritually was so satisfactory, and really wonderful. All that feeling of resistance, or opposition, or whatever it was, has left me and I hope never to return. I feel like myself, and I am sure the old joyful happy consciousness of my childhood will soon return.—K. L. D.

I received the Red Leaf. My son came home with very bad cramps in his stomach. I got him to let me put it on him and he slept all night, and he don't complain any more.—S. D. M.

Your treatments through the past month have helped me so much. I can not express my gratitude. I can see improvement along the lines I asked to have you treat. Some day I can relate the many blessings which I have received through the knowledge learned through UNITY.—F. A. B.

I must tell you of the good work here. The friend I sent UNITY to for three months has entirely recovered, and is stronger than I ever knew her before, and the whole family keep well, while before there were always some of them sick.

There is a lady 86 years old, who has been confined to her bed for over a year with rheumatism, and was sure she must stay there until death released her, but now she is able to get on to a rolling chair without help, and push it, with her feet, where she will.—Mrs. J. L. T.

I have not received a copy of UNITY for some time, but I cannot do without it any longer. It was my shield in time of trouble, and my comfort in time of joy.—Mrs. J. R. B.

The Red Leaf has been a great help to me. I can overcome violent headaches to which I am subject by holding the thought: Spirit-mind illuminates and heals, and I am so thankful for it. I am also very grateful to you for what you are doing for my sister-in-law. It is quite wonderful; she is so much better in every way, and I wish you could know how much happier I am and how much brighter life looks to me than it did before I knew of UNITY.—C. A. S.

As this is the end of the two weeks during which I have been taking your treatment, I will inform you that I am much improved.—H. M. S.

Words cannot express the real material help my sister and I both have received from your treatments.—A. M. H.

I thought I would report S. R.'s condition. He is here in Aurora. He walks around and rides around; his spine is straightening out, and he can bend down. He takes rides on the electric cars. He says that he thinks that the vibrations of the electric cars does him good. He told me that he thought that if it hadn't been for me and Society of Silent Unity that he would not be alive. He looks well but so changed since he went away.—M. E. B.

You wished me to write you at the expiration of the month, and I desire to say that I have had no headache, only a touch of the rheumatism, and on the whole feel pretty well.—N. H.

I have known you but four months, and how I wish I could express my gratitude for having been brought under your peaceful, soul-soothing influence, all of which came about by a neighbor lending me her UNITY, sent her by a friend in Helena. Surely it is a good thing to keep in circulation. I have recognized the sustaining influence of Divine Love so much more satisfactorily since becoming a member of Silent Unity, and the statement you gave me to hold seemed so especially suited to our needs that it truly seemed like the "Manna from Heaven" of which I have often read, though never before understood the true meaning, or inner satisfaction of. Yes, God has indeed manifested in our minds and affairs, as since your treatment the much needed change has been effected in business matters with us, and we are now able to make a much coveted change for the better. Please accept the enclosed offering, I hope soon to contribute to the building fund.—C. H. S.

I wish to thank you for the help you have been to my little boy. You would never guess he was the same child my sister wrote you about a month ago. It would be hard to make anyone believe he ever had an unwell day.—Mrs. W. F. W.

It is with a thankful heart that I write you of the wonderful progress and recovery of my brother. Surgeons and nurses were not expecting to find every other organ in perfect condition, nor to have him recover from the anesthetic without any shock to the system or any nausea. Every surgeon of note, and the nurses, are watching the case, and I wish I might make it plain to them how wonderfully their work would change if they would only study the methods of Christ and his followers. As it is, we can only help silently. Now, a word about financial affairs. From—to me—terrifying conditions of poverty, we are all demonstrating all we need and more. Our debts are nearly paid, and no need of new ones. I thank you one and all for your help.—D. G.

I have been feeling better ever since I wrote to you last, it seemed as if I felt better from the time I wrote. My eye does not pain much now, my baby is getting along nicely too.—A. C. S.

I think the Red Leaf is a great power for Good. It is healing me of a claim of many years standing.—C. R. F.

My face is getting nearer healed, but I want your treatments another month.—D. M. G.

I could not for a long time realize what God is. Often wondered how it could be explained to children. This thought came to me: We are like fish in the water, surrounded by a life-giving principle containing all that is necessary for our needs. We have only to take it in, for it is everywhere, and from it we can get all that we need if we are willing to take. But, in our ignorance, we try to live in our own little world and shut ourselves out from the great world, hence, get only that which we cannot shut out. Take all unquestioningly, go to work and not waste time trying to fathom the mysteries of your past, or any other past. Your light is best for you, and will bring to you all that you need, for it knows, and you do not. So be willing to obey, receive and obey implicitly the impressions.—J. L. J.

Inclosed I am sending in an application for treatment for my mother. She has not been well for years. Has tried doctors and medicine but for no good. Yesterday she applied the Red Leaf and was relieved immediately. I have also used it and can say it has been a great help to me.—Mrs. G. E. T.

For the past three years I have read your uplifting and inspiring magazine UNITY. Words would be inadequate to express the comfort and clearness of conception this little magazine has enabled me to receive.—B. K.

I am feeling better since I got the May UNITY. There must be something in that Red Leaf. I feel a vibration that I don't feel any other time. All things are possible in the name of the Lord and that should be just the same as when Christ was on earth. I don't see why anything could not be blessed just the same as Paul and Peter did; but a person working on this line must dwell in the most holy place.—F. M. W.

I hardly know how to express my joy or gratitude to you all, or to the Lord, the great healer of healers.

Just to think, on June 14th I was led to the doctor, and he said I was in a critical condition. I could not see thirty feet in front of me. I could not tell one article of food from another on the plate before me. I began using the May Class Thought, had three friends to join me. I alone tried to treat myself hourly, held the Red Leaf to my temple, and had a friend write to you, and before the 20th there was such a miraculous change that the doctor was surprised. He said over and over, "It is wonderful how that spot has changed, it is disappearing rapidly; when you were here three days ago I feared you were going to be blind. Nothing but the mercy of the Lord healed that eye." I said nothing, I knew that it was the Spirit of the Lord that was healing me, I felt that you had received my message. I can now go everywhere by myself.—H. E. P.

In April I wrote you for treatment. I had been suffering a great deal with my feet. I have corns, bunions, and enlarged joints. With all this my feet were very painful. I must thank you for I was so relieved. In less than twenty-four hours my feet were free from pain, and I felt so calm and rested. I have not had any pain in my feet since and my corns are so much smaller I think I will soon be free from them. Find enclosed thank-offering to show my appreciation. The magazine UNITY has been a great blessing to me and has helped me over many dark places.—M. M. W.

Thank you very much for the help you have rendered me. I am also grateful to UNITY and the Red Leaf that comes to me every month, bringing many blessings in the way of hope and encouragement to a fuller life.—J. J. H.

While doing some work this morning I had occasion to hold open the screen door for my husband. In some way it sprang to suddenly catching my right thumb between the door and casing, crushing it pretty badly and taking the skin off just beneath the nail. As soon as I released it I put it in hot water and these thoughts rushed through my head: "There is an end of your work, practicing and sewing for today." Then suddenly I seemed to realize and the thought "You are God's child and cannot be hurt," came. I took my thumb out of the water, wrapped it to keep the dirt out and went on with my work. This afternoon I have done my practicing and sewing and there is neither soreness or bruise, or even a place to show where the skin was taken off. To me it is wonderful and the realization of this great power and close relationship awes and thrills me. May the power work through me so I can heal and help others.—G. T. J.

A copy of your publication UNITY lies before me. It came yesterday—a perfect God-send. For years I have been groping in the dark for the truth which is embodied in that little magazine. Who sent it I do not know, but now that I have it I will not let it go. Your little booklet has brought me great joy, and now I want to be able to help others.—R. V. A.

My sister is better and I thank you for your help. She is more cheerful, hopeful and has better digestion. She falls asleep at midnight and awakes refreshed in the morning which is a very unusual thing for her to do, and her vision is improved.—M. B.

I love the dear little book, UNITY, with all my heart, and have since the first one was handed to me by a dear friend. Surely the loving Father must have sent them to me, for I have been famishing in the dry desert for spiritual bread lo, these many years. And yet it has been lying all about me on every side if I but knew the way and would stoop to gather it. I would utterly fail if I attempted to write you how much I love to study your spiritual literature, and what a help they are to me—yes, *are* to me, for I already see a light never given to me before, though in the distance and yet rather dim, and not to be compared to what it will and shall be. Praise God, and UNITY truths.—A. M. B.

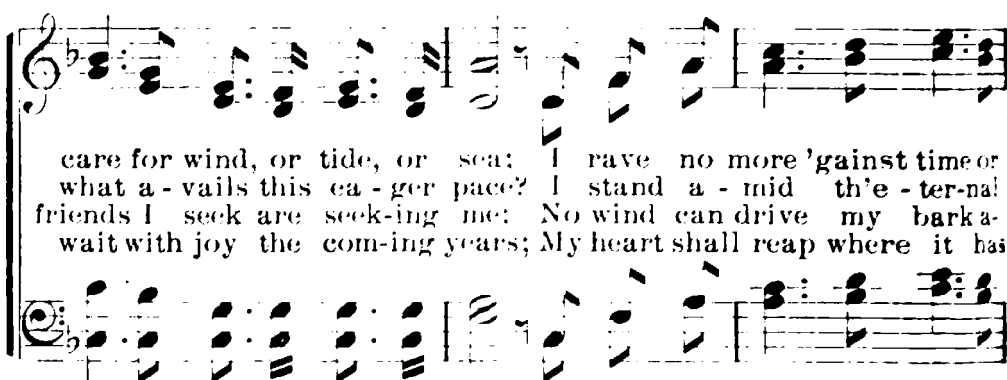
# My Own Shall Come to Me.

JOHN BURROUGHS.

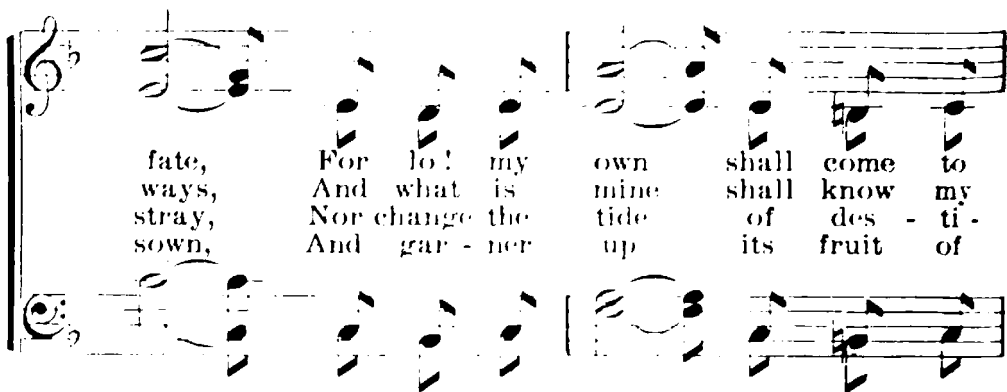
ADDIELEEN STEVENS.




1. Se - rene I fold my hands and wait, Nor  
 2. I stay my haste, I make de - lays, For  
 3. A - sleep, a - wake, by night or day, The  
 4. What mat - ter if I stand a - lone? I



care for wind, or tide, or sea: I rave no more 'gainst time or  
 what a - vails this ea - ger pace? I stand a - mid th'e - ter - nal  
 friends I seek are seek - ing me: No wind can drive my bark - a -  
 wait with joy the com - ing years; My heart shall reap where it has



fate, For lo! my own shall come to  
 ways, And what is mine shall know my  
 stray, Nor change the tide of des - ti -  
 sown, And gar - ner up its fruit of



me, For lo! my own shall come to me.  
 face, And what is mine shall know my face.  
 ny, Nor change the tide of des - ti - ny.  
 tears, And gar - ner up its fruit of tears.

Copyright, 1904, by Addieleen Stevens.

# DIET

## NEW THOUGHT

### WHY SOME CREATURES EAT FLESH.

BY HON. H. R. WALMSLEY.

What are cattle, etc., made for, if not to be eaten?

Why are some animals so created that it is necessary for them to eat flesh in order to sustain life, if flesh-eating is erroneous?

If not "killed off," would not certain animals overrun the earth?

Why are some animals always at war with each other?

If evolution is correct, from where did the first species come?

It is absolutely necessary before seeking knowledge to put aside all our preconceived ideas—all our teaching and become as little children. According to Pythagorus we must first remove all the old rubbish from our minds before we can stock up with new goods.

To begin to understand the present conditions of expressions of life we must dispense with the idea of a planned creation, and substitute therefor an evolved world of exact law. All action brings results according to the law of order. Evolution deals with the changing of material form, and does not necessarily deal with ancestral monkeys or mythical missing links. The Spirit does not evolve, but its emanations, the "soul," inhabits the material expression of life, and the Life's expressions are constantly evolving or unfolding. Thus evolution follows two direct lines under two exact laws—the positive or expression of desire, and the negative or line of least resistance. Every desire of each creature is to a certain extent expressed in the evolution of

such creature. The bird's wings are the expression of the desire to fly, and the long neck of the giraffe is the expression of the desire of the giraffe to reach the succulent leaves of tall trees; and so on through the universe, each form is the expression of the concrete desires of its governing mentality. Nothing "just grewed" or was created by a haphazard idea or a divine whim. Such a creation would be anarchal.

The individual identity need not have passed through the various evolutions from the amœba to man, but it has embodied itself again and again in the material manifestation of Life's expressions. As the laws of both physics and phrenics teach us that something cannot be made out of nothing, each of us must have always existed, and as these same laws prohibit the destroying of anything that is, we must necessarily exist forever.

" We that on these late days are thrown  
Must be the oldest Ancients known;  
And he that would the Ancients know,  
Must forward come, not backward go:  
The learned number of the shelves  
Show nothing older than ourselves."

Expression of desire is a reaching out process that governs all consequential changes in the form of the material envelope of the so-called "soul." Each desire expresses itself in the form of the individual and in the continued form of the species. Each individual's form is the concrete expression of the individual's desires or ideas. An organ once evolved cannot be entirely erased, but can become so atrophied by disuse as to become almost lost in a rudimentary state. Thus, as with sex, a male has within his structure every organ of the female and the female has within her every organ of the male. The determining mastery of one set of organs so suppresses the opposite set as to render them almost irreognizable. But a form once evolved cannot be entirely obliterated, and the form of the individual contains within itself the mold, or cast, of each of its progenitors, and thus the individual bears within



himself the imprint of every thought of each of his material ancestors through all of the millions of years of earthly evolution.

The process of change in the form of the individual is rapid, while the process of change in the form of the species is exceedingly slow. The rapid changes of the individual seem to lose themselves in the sea of the whole. And this law of conforming to the type makes the evolution of a species a work of a vast period of time. It undoubtedly takes hundreds of thousands of years, and more likely millions of years, for an absolute species to be evolved. And this is the reason why we perceive no apparent change in the species that have been under man's observation for a few thousand years. Man's bones dug from under gravel beds that have lain undisturbed 30,000 years show no appreciable difference to the bones of the present man. And even the most useless and senseless habits seem to have survived this long stretch of time, as smoking pipes have been found in these same gravel beds.

The question of how the first life came upon our planet is easily answered. Life itself is omnipresent. Life is principle, and is as omnipresent as the principle of mathematics. The expressions of Life float throughout all space, and differentiate along individual lines on each planet or place. And expressions of life (or forms) live under all conditions and in all places. In the red hot fire of the furnace and in the "absolute zero" of space; in the depths of ocean pressure and the ethereal realms above; in the light hydrogen gas, and in the solid radium ore; in the blinding light of the sun and in the darkest caves of the earth; everywhere and under all conditions is life and are forms (or expressions) of life. So when the lightest germ or form of life settled upon this planet it immediately began to differentiate itself, or evolve, according to the individual's desires.

The evolutionary flight of the material man can be easily traced from the protozoa through the worm

(gastroticha, flat, annelid), Mollusks, Chordates, fishes (primitive, shark-like), amphibians, reptiles, mammals (primitive, marsupial, placental), lemurs, apes. And up through this chain the change of habits have been kaleidoscopic. And these evolutionary progressions are repeated in each human. Like the embryonic development of every living creature the human embryo passes through the entire order of its development from primeval amœba to modern man. Every human being at conception is a protozoan—a single celled animal. This cell is multiplied and he becomes a gastrula—a sack-shaped mass of cells without blood, or nerves. Then the cells increase and lengthen out, and he is a worm with a pulsating tube for a heart. Then he develops a backbone and becomes a "low" vertebrate. At the next stage he becomes a fish with two-chambered heart, mesonephric kidneys, and gill-slits with proper gill arteries. Then he becomes a reptile with a three-chambered heart. Then he reaches the mammal stage. At six months he is a very good monkey, with thick coat of hair and a caudal appendage of nine vertebrae. And finally he is born, a sprawling, unreasoning, half developed primate.

So if we did not have the absolute testimony of the rocks, we could turn to biology and analogy and there read the incontrovertible history of human development. Each human passes through all of his ancestral wanderings in each incarnation. He comes into that physical envelope for which he (the identity) has fitted himself. So whatever he may be, he has created; his physical envelope he creates by desire—his psychical being remaining unchanged. In the early forms a stomach was developed—an organ destined to cause nearly all the trouble of earth's creatures. The desire to eat increased as the tree of life branched, and desire was usually satiated upon the individual's brothers. Here and there, along the path, a gleam of light seems to have rayed the intellect of an individual, and ultimately those of a

species, but cannibalism seemed the rule till the primates were reached, and here fruit eating became the order till the later primate (man) lapsed back again into the devouring of his brothers — a strange reversion. But it is simply the reversion of desire — the desire of a savage ancestry — a psychological bequest of a parent reptile. The old cannibalistic lust still flows through our veins. The ethics of the average human is today far below those of any other creature. When we call lions or tigers “ferocious” or “savage,” it is hollow mockery, considering the barbarity to which the human race descends in its insatiation of the blood and torture of its brothers.

We find that the first man was fungivorous, and the entire structure is, judging by analogy, that of a fruit-eating species. His closest relations — apes, monkeys and all primates — live upon a fruit diet, and it cannot be honestly questioned that the early man was a fruit-eating animal. His teeth, his stomach and his intestines are those of a fruit-eater. Many claims are made that man's structure shows that his diet should be flesh or grain or other substance, but the scientific truth remains that these statements are without any facts to back them up, and are evidently born of a debased wish to justify a destructive lust. A singular correlation of ideas of the animal and the plant seems to exist, and each seems to be beneficial to the other. The animal is unable to organize the mineral materials for its up-building, and is wholly dependent upon the plant. Also the animal seems unable to appropriate the life-giving principle of sunlight except through the plant. A most strange incident in the course of evolution is the fact, that with the advent of man upon earth, simultaneously came the great family of *Rosaceæ* which furnishes an ideal food for man. And fruit is the only food that is obtainable without interfering with free expression of life.

Individuals cling to the flesh pots long after they have been illumined by Truth because of the over-

powering lust emplant by a long line of ancestral savages, and to such all love and toleration is due, but to argue the point is a waste of time by those who believe in a divine justice or in the universal kinship. The eating of flesh is a most frightful habit, and causes such unspeakable misery and torture that all talk of love is out of place while such practices are indulged. The kingdom of God cannot come upon earth until they "hurt not nor destroy in all my holy mountain."

Through desire the creatures early evolved along distorted and monstrous lines: the primeval fish grew spines and stings, the reptiles trenchant teeth and strong armor of bone, mammals great tusks and sharp claws. The whole family of creatures early divided into two classes—animals of prey, and animals preyed upon. Strange this early evolution of tooth and spine and sting—of weapons defensive and offensive—weapons to cut and to pierce and to kill and even to torture. But because of this evolution torture and killing are not made right. Truth holds that he who takes up the sword shall perish by the sword. As we sow so shall we reap, and he who intentionally causes death even of the "meanest" creature shall reap as he has sown. This is the law of justice, and cannot be revoked. The mere fact that a condition exists does not make right. If it is right to kill a brother creature because we lust for his blood, and because it is customary, then it is equally right to destroy a fellow man in order that we may appropriate what coin he may have upon his person. It is a common thing in this world to see an individual destroyed in order that his possessions may change hands, but the mere fact that the condition exists does not make it good. Viewed from every standpoint—mental, moral, chemical—flesh-eating is repulsive, and a violation of law.

Looking at the unfolding evolution of our planet, a strange and weird picture comes to view—a picture inconsistent, startling and mysterious. As we glance

backward down the path of time, we see generation produce generation, and ever anon the ocean ruling where the land held sway, and the land rising to possess the ancient thrones of the ocean, and higher and yet higher rise the forms of expressed life; the dynasty of the reptile succeeding that of the fish, and it in turn handing the scepter to the dynasty of the mammal, and ever onward and upward till the apex of the pyramid of expressed being is reached and man — man the moral agent, reasoning, accountable monarch, “made in God’s image and likeness,” comes forth as the perfected evolution of creation — an exquisite creature, full of wisdom, rich in faculty, tender and pure of spirit, “formed to have dominion,” and breathe abroad his soul in sympathy and love over all his lower creature brethern — coming into an Eden planted with every tree that is pleasant to the sight and good for food, every herb bearing seed and each tree yielding fruit; an Eden pregnant with bloom and perfume, with rainbowed plumage and ravishing song, with precious stones and beautiful metals, with abundance of clear water and life-giving air; an Eden containing all that his heart could desire — and this highly evolved expression of love begins to murder, devour and destroy, to tear down and dig up and change his beauteous paradise of differentiated life expressions into a desert of pain and unhappiness. What a varied and wonderful creature is man!

After a creature has evolved along a continued line its habits become somewhat fixed, and the structure of such animal becomes changed to suit habits. Thus the flesh-eating animals have sharp pointed teeth, powerful muscles, the intestines short, etc. But the habit is not a necessity, and any habit can be easily changed, and the body will conform to the changed habit, and if the changed habit is for the “moral” good the change in the body will be for the physical good. If carnivorous animals, such as cats or wolves, are fed on fruits and vegetables, there is a marked increase in bodily strength and endurance. A cat if fed upon potatoes and corn will thrive much better than if fed upon flesh. A black kitten, used as an experiment, was raised upon a vegetable diet, principally corn, potatoes and bread. He grew to be

the finest specimen of cathood, and was of enormous size, having a most gentle disposition. His muscle development was superb. A mouse or bird placed in front of him only excited his curiosity, but he could not be induced to harm one. No matter how hungry he would not eat flesh. Thus it is clearly proven that flesh is not necessary to a carnivorous animal. A bull dog fed upon vegetables has become docile and kindly towards other dogs. In Oklahoma and other Western states the supply of natural food has been withdrawn from the coyote, and this intelligent wolf has learned that a watermelon patch contains all that he needs for sustenance, and it is rapidly turning its attention to fruit, much to the farmers' disgust, but the coyote's gain.

The statement is frequently made that if certain animals are not "killed off" they would increase so rapidly as to crowd the human race off the earth. There are many animals on earth which are not destroyed, and they do not multiply to such an extent as to endanger other species. Whenever a species multiplies too rapidly it produces its own check, and the "killing of them off" frequently results in increasing the numbers by reason of the weaker and duller being the ones usually killed, leaving the stronger and more sagacious to reproduce. The only animal that has increased so as to become a menace to the world is man, and by so increasing he has weakened the individual. There is so much life on earth, and the amount cannot be increased or decreased by multiplication or destruction of individuals—it is simply a shifting of the scenes.

The idea that any animal is made for a specific purpose, is erroneous. Each animal created itself by desire, and no animal was created by any set plan. When we consider that the cattle were on earth for untold ages before man appeared, we can realize how foolish is the belief that they were placed here for man to devour.

Evolution is fast eliminating the violent, the flesh-eating, the intemperate and the "immoral." Creatures that live by producing death have no place in the universe, and are fast fading before the dawn of the millenium. They must all pass away to give place for those who live under the law of love, and the kingdom of God will come upon earth, with its fatherhood recognized by all.

# DIET LIST.

## BREAKFAST.

Oatmeal and Bananas.  
 Canteloupes. Stewed Peaches.  
 Whole Wheat with cream or fruit juice.  
 Warmed-over Potatoes.  
 Sliced Tomatoes.  
 Corn Bread. Whole Wheat Bread.  
 Cocoa. Cereal Coffee.

## DINNER.

Vegetable Soup.  
 Macaroni and Tomatoes. Beans. Potatoes. Corn.  
 Olives, ripe and green.  
 Cucumbers.  
 Brown Bread. White Bread. Corn Bread.  
 Grapes.  
 Plum Marmalade.  
 Watermelon. Tapioca Pudding.  
 Cocoa. Lemonade.

## SUPPER.

Baked Potatoes.  
 Corn Fritters. Stewed Tomatoes.  
 Graham Biscuits. White Bread.  
 Olive Oil. Peanut Butter.  
 Plum Sauce. Apple Sauce.  
 Apple Pie.  
 Grape Juice and Lemonade.

## HOW TO PREPARE THIS DIET.

*Oat Meal.* The best oatmeal is the old fashioned whole oats. Cook for two hours. Serve with cream and sugar or olive oil and bananas.

*Wheat.* Any of the popular cereals. Serve with fruit juice or cream.

*Fruits* may be eaten with olive oil and sugar, by those who desire to eliminate cream.

*Warmed-over Potatoes.* Fry in cottonseed, olive or corn oil until a rich golden brown.

*Cocoa.* Mix cocoa and sugar, add boiling water and boil five minutes. Serve with or without cream.

*Cereal Coffee.* Directions for preparing this is usually on the package. We have found best when boiled very little.

*Corn Bread.* Beat one egg into a tablespoon of cottonseed oil, one half teaspoon of salt and one tablespoon of sugar. Then add one and a half cup of milk and corn meal to thicken the whole, also two tablespoons of flour and two teaspoons of baking powder. Bake until thoroughly brown.

*Whole-wheat bread.* Made like ordinary bread, using whole-wheat flour instead of white.

*Macaroni and Tomatoes.* Break macaroni into small pieces and put in boiling water and salt, and cook for one hour. Drain and add equal quantity of well stewed and seasoned tomatoes, and either bake or stew one-half hour. Season with oil, salt and pepper.

*Vegetable Soup.* Two small carrots and four large potatoes chopped fine. Let these boil for one hour, then put in one-half can of tomatoes and one large onion, cut fine, and boil two hours more, slowly. About half an hour before the soup is done add two tablespoons of cottonseed oil.

*String Beans.* Break in small pieces, and pour in boiling water. (Always put boiling water on all vegetables) and boil a few minutes, then drain and add enough boiling water to barely cover, and cook as quickly as possible, adding oil and salt and pepper as soon as boiling begins. Cook until dry and tender.

*Navy Beans.* Soak over night. Drain and put in cold water. Cook for twenty minutes. Drain again, then they are ready for stewing or baking. Season with oil (for a pint of beans use two tablespoonsful.) For baked beans put in an equal amount of tomatoes.

*Plain Boiled Potatoes.* Peel and drop into boiling water with a handful of salt. Boil fast until done. Drain and put back on stove until thoroughly dry.

*Corn on Cob.* Put in boiling water without salt and boil for twenty minutes. Serve hot, and eat with butter and salt, or what is better, olive oil and salt.

*Stewed Tomatoes.* Stew in the regular way using oil for seasoning.

In preparing vegetables use cottonseed oil, olive oil, or corn oil instead of butter or meat.

*To Make Peanut Butter.* Shell roasted peanuts, which may be bought in quantities at commission house at cheap rates, and grind very fine in a nut mill. Add salt, olive oil, prepared mustard, and lemon juice or vinegar. This makes good sandwiches.

*Olive Oil,* when well salted, is delicious on bread or toast, instead of butter.

*Do not forget* to put your good thoughts of health and harmony into the food while cooking and eating. Think joyous, happy thoughts while preparing a meal, and it will digest easily.

*Corn Oil* is best for pastry. Cottonseed oil can usually be bought at any drug store. Corn Oil is a new preparation not yet well known. Nutol is a new preparation of cottonseed oil made at Girard, Kansas. Ko-nut is a very nutritious cooking oil made from cocoanuts.

It is necessary to acquire a taste for olive oil. Always buy the best California or Italian oil.





Devoted to  
Practical Christianity.

---

CHARLES FILLMORE, Editor.

MYRTLE FILLMORE, Associate Editor.

JENNIE H. CROFT, Assistant Editor.

CHARLES EDGAR PRATHER, Business Manager.

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

Published on the 15th of every month by

UNITY TRACT SOCIETY, Kansas City, Mo.

Unity Building, 913-915 Tracy Avenue.

---

## Publishers' Department.

**Terms of Subscription.** Per year, \$1.00; six months 50 cents; three months trial (including *WEE WISDOM*), 15 cents. To foreign countries, \$1.25 per year.

**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together. \$2.00.

One three-years' subscription to one name for \$2.00.

(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

---

## AMONG THE MAGAZINES.

After nearly five years of existence, *Conable's Path-Finder* has been absorbed by *The National Visitor*, "a monthly magazine of thought and entertainment," published at Los Angeles, Calif., at 10 cents a year, 1 cent a copy. It is edited by Ora D. Madsen. Mr. Conable will be one of the contributors to the *Visitor*.

*Fulfillment*, Denver, has ceased to exist as a separate magazine, having been consolidated with *Weltmer's Journal*, which will hereafter be known as *Weltmer's Magazine*, with Prof. S. A. Weltmer as editor, and Mrs. Grace M. Brown and Mr. Ernest Weltmer associate editors.

One of the best magazines in the New Thought — *The New Way*, which was published for a year at Washington, D. C., has suspended publication.

A new magazine, which is yet unnamed, will soon make its appearance in Boston, published by the Metaphysical Club, 30 Huntington Ave. This is one of the progressive, wide-awake centers, and their magazine will be devoted wholly to New Thought. Their rooms have been furnished and improved for the autumn gatherings. The rooms, with reading table, circulating library, and sale library, are open daily.

Are you going to the Convention in Chicago, October 23d-26th? Only those who have attended a successful Convention like last year's can appreciate to the full its power for good. The program for the Convention is almost complete. On the list appear such New Thought workers and speakers as Henry Frauk of New York, Joseph Stewart of Washington, Mrs. Jennie H. Croft of Kansas City, Chas. Fillmore of Kansas City, C. D. Larson of Cincinnati, S. A. Weltmer of Nevada, Mo., Miss Nona L. Brooks of Denver, A. P. Barton of Kansas City, Mrs. Cora V. L. Richmond of St. Louis, J. D. Perrin of Chicago, C. O. Boring of Chicago, and others. This list of names insures a good program. The program is arranged this year so that the whole series of meetings will be connected in the thought presented.

---

### FREE LITERATURE.

While moving we found a surplus of UNITYS and WEE WISDOMS in some of the files. A few are as far back as the year 1898.

To all who desire we will send an assorted package of these copies, which contain lots of good things and are fine for distribution. Please state whether UNITYS or WEE WISDOMS are wanted.

The work of this department is increasing, and from the letters received we know that many people are being reached and helped.

We offer to send out literature freely to all who ask. Free-will offerings are received to carry on the work.

Address all communication to

THE FREE LITERATURE DEPARTMENT,  
LOWELL FILLMORE, Custodian,  
Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

---

The Circle of Divine Ministry, 29 West 20th St., New York City, since the loss of Miss Elizabeth Walton, continues right on upon the same lines for good which were established so many years ago by her, and the membership have taken a more active part in its affairs now that the Circle no longer has the founder of the society to direct its daily work. Miss Walton was a most forceful character, never at a loss to bring around her for the work men and women of intelligence with the means for the end. She founded this Circle with the aid of a few personal friends more than fifteen years ago. For the years now past the rooms of the Circle have been open daily; meetings have been held throughout the week at the noon hour with half an hour of talk and a half hour of silence. There is a meeting every Thursday evening at which there is an address and co-operative healing in connection with the Unity Circle of Kansas City. The Sunday meetings are at 4 P. M., with various speakers and singing. Mr. C. B. Fairchild is the healer regularly connected with the Circle, who conducts most of the meetings. There are active Circles in Brooklyn and at Orange, also organized by the efforts of Miss Walton, and she was contemplating the organization of a Circle at Montclair, N. J. Though nearing the three quarter century mark, Miss Walton was strong and both physically and mentally vigorous. She was tireless in her devotion to the great work she was doing, the fruits of which are so many and so notable where their impress was left.

— M. H. S.

# NEW THOUGHT PUBLICATIONS

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
- NOW, a journal of affirmations.** Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 105 Stenier St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.35.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- THE VEGETARIAN MAGAZINE.** Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With **UNITY**, \$1.50.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With **UNITY**, \$1.25.
- 

Mrs. Meroe C. Parmelee, of Chicago, has gone to London to meet Annie Rix Militz, and accompany her home early in September.

---

With the August number **WEE WISDOM** celebrated its eleventh birthday — edited by the children. The little magazine is greatly improved, now having thirty-two instead of sixteen pages. Be sure and send for sample copy. Subscription price still only 50 cents per year.

---

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class room and Sunday Schools. Per copy, 30 cents; per dozen \$3.00. Published by Stockham Publishing Co., 70 Dearborn St., Suite 51, Chicago, Ill.

---

## MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3:00 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

## HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.
- The Truth Club of Los Angeles, 1327 Georgia St., Los Angeles.
- Home of Truth, Corner Grand Street and Alameda Ave., Alameda, Calif.
- Home of Truth, 275 North Third St., San Jose, Cal.
- Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
- New Center of Truth, 1292 McAllister St., San Francisco, Calif.  
Mrs. Lizzie Robe, Manager.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Brynmaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
- Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
- Home of Truth, May D. Wolzak, teacher and healer. 2312 Wabash Ave., Kansas City, Mo.
- New Thought Center, 10 The Zenobia, Toledo, Ohio.
- New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
- New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.
- Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.
- Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.  
Mrs. P. E. Sayre in charge.
- Circle of Divine Ministry, 29 West 20th Street, New York City.
- Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.
- Divine Science Circle of Divine Ministry: 213 Central Bldg., 158 Main Street East, Rochester, N. Y. Room open daily. Class teaching as desired. Sunday services 11 A. M. Dr. J. G. Murray and F. Klein in charge.
- Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.

### CLUB RATES FOR UNITY.

3 subscriptions.....	\$2.00
5       "       .....	3.00
10       "       .....	5.50



## Application for Treatment.

*The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:*

*"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18:19, 20.*

TO THE SOCIETY OF SILENT UNITY,  
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

TOWN \_\_\_\_\_

STATE \_\_\_\_\_

**Notice to Applicants:** We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, everything that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceding page.

If you ask help for another person, be sure and mention the name.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

**Society of Silent Unity,**

913 Tracy Avenue, Kansas City, Mo.

# TEACHERS' AND HEALERS' DIRECTORY.

## Dr. J. G. Murray and F. Klein

Teachers and Healers. Present or absent treatments. Correspondence, both German and English.  
213 Central Bldg., Rochester, N. Y.  
Jan 06

## Cassius A. Shafer,

Teacher and Healer.  
Students and patients received in the Home, 539 LaSalle Ave.  
803 Masonic Temple, Chicago, Ill.  
(Jan 06)

## Lillian Thompson,

Teacher and Healer.  
Box 185, Waco, Texas.  
(Jan 05)

## R. C. Douglass,

Teacher and Healer.  
A student of the Divine Science for sixteen years.  
1030 E. 164th St., New York City  
(Apr 05)

## Mrs. A. E. Lothrop,

Christian Teacher and Healer.  
Present and absent treatments.  
Circulating Library.  
East Paxinosa Ave. Easton, Penn.  
(Dec 06)

## The Circle of Divine Ministry.

C. B. Fairchild, Healer.  
29 W 20th St., New York City  
(March 06)

## John H. Rippe,

Christian Teacher and Healer.  
English and German Correspondence.  
1620 Madison Ave., Kansas City, Mo.  
Sept 04

## Society of Practical Christianity,

Edith A. Martin,  
Teacher and Healer.  
1912 Mt. Vernon St., Philadelphia.  
(Sept 06)

## Miss Clara F. Mason,

Christian Healer.  
M Rainier, Maryland.  
[Last house on 34th Street.]  
Aug 06

## Mrs. Mary Robbins Mead,

Special correspondence course in Mental Healing, and list of helpful books.  
Watkins, New York.  
Feb 06

## Thomas E. Sweeny,

Divine Scientist.  
Metaphysical treatment for all ills.  
Absent treatments only.  
804 Boyd St., Jackson Miss.  
(7-06)

## Dr. John D. Miles,

Divine Healing.  
Present or absent treatments. Persons at a distance who desire absent treatment can write or telegraph for fuller particulars.  
2414 Penn. Ave., N. W.,  
Washington, D. C.  
Phone West, 221 K  
(May 07)

## Florence C. Gilbert and Maud Evalynn Aldrich.

Healing by the spiritual influence of God as it operates through Infinite Understanding and Truth. Influence is the operative force of all law, and understanding gives one power to call it into action. Teaching by correspondence. Address,  
1350 Marengo Ave.,  
Pasadena, Cal. Station A.  
[Feb 07]

## E. P. C. Webster,

A very successful Divine or Mental Science Healer and Teacher. Please mention UNITY when writing to him.  
3523 Mozart St., Chicago, Ill.  
[Nov 05]

## Chicago Truth Center.

Established by Mrs. Annie Rix Militz. Classes, private lessons, treatments and advice in Christian Living and Healing. Appointments by telephone. Mrs. Meroe C. Parmelee, Miss Mary E. Troyer, and Mrs. Chas. H. Besley.  
1157 N. Clark St., and Fiat.  
Chicago, Ill. Tel., Belmont 2463  
[Sept 05]

## Marion Austin Drake.

Fayette M. Drake.  
Teaching and Healing.  
Absent treatments a speciality. Also teaching by correspondence.  
25 North 15th St., Kansas City, Kans.  
(May 05)

## Miss Harriet C. Hulick, B.S., B.D

Metaphysical Teacher and Healer.  
St. Louis, Mo.  
Send 15 cents for her New Thought Alphabet.  
June 06

## Mrs. S. A. McMahon,

2118 N. Robey St., Chicago, Ill

## Geo. C. Bear, Julia S. Bear,

Teachers and Healers.  
Present or absens treatments.  
Mosier,  
Dec 05  
Oregon.

**National New Thought Centre,**  
**Loan and Trust Bldg., Cor. F**  
**and 9th Sts., Washington,**  
**D. C.**  
 Daily noon meetings. Mondays at  
 4:30 P. M., for questions. Circulating  
 library. Monthly Classes. Sunday  
 meetings at 4 P. M. at Rauscher's,  
 1032 Conn. Ave.  
 Emma Gray and Geo. E. Ricker,  
 Teachers and Healers.  
 (Aug 06)

**St. Louis School of Metaphysics**  
**and New Thought Center, 3508**  
**Bell Avenue, St. Louis, Mo.**

Present and Absent treatments, also  
 advice. Class and private instru-  
 tion.

Elizabeth Dodge Carson, Ida J. Jones,  
 Laura K. Hey.

**Mrs. Rose Howe,**

Teacher and Healer.

Was healed of half a lifetime of  
 invalidism through the mighty  
 power of the living, loving Word.  
 Present and absent healing. Teach-  
 ing by correspondence.

Box 65, Spring Valley, Minn.  
 July 06

**C. A. Beverly, A. M., M. D.**

20 years in regular practice. 10  
 years in New Thought. Cures  
 chronic cases. Solicits so-called  
 incurable cases. Absent daily treat-  
 ments. First month one dollar. Free  
 folders.

44 East 31st St., Chicago, Ill.  
 Jan. 06

**Will R. Penick, Jr.,**

Eleven years experience as a Men-  
 tal Science Healer. Trust Love's  
 attraction, and write or earnest,  
 individual service.

1612 Francis St., St. Joseph, Mo.  
 Sept 05

**Mrs. Martha M. Hortenstein,**

Christian Teacher and Healer. Pres-  
 ent and absent treatments. Calls  
 any where.

Springer, New Mexico  
 March 06

**Milly H. Esmond,**

19 Sherman Ave.,

Glens Falls, New York  
 [July 06]

**Prof. LeRoy Moore,**

Teacher and Healer.

1341 East 9th St., Kansas City, Mo  
 [Jan 04]

**Harriet W. Coolidge,**

Metaphysical Teacher and Healer.

415-416, 87 Washington St., Chicago, Ill.  
 [Sept 05]

**Judge H. H. Benson,**

Christian Teacher and Healer.

Present and absent treatments;  
 ready to respond to calls in the city.  
 1218 East 10th St., Kansas City, Mo.

[Dec 04]

**Health, Happiness and Prosperity.**

How to attain through the power of  
 thought is given in demonstration, by  
 Mrs. Katharine Hay, 203 West 81st  
 Street, New York City. Absent  
 treatments 9 to 10 P. M. Office hours,  
 10-2, 4-6.

(Dec 05)

**Mrs. C. A. Bartholomew,**

Absent treatments. It costs you  
 nothing if not restored to health.

R F D Lausang, Pa.

(Sept 06)

**Temple of Truth, 1228 16th St.,**  
**N. W., Washington, D. C.**

A center for instruction in the true  
 way of living to insure health, hap-  
 piness and prosperity. Class and  
 private instruction, and healing  
 treatments given upon application.  
 Regular weekly meetings held  
 Thursday nights. Circulating Li-  
 brary and Reading Room for New  
 Thought literature.

Mrs. Florence Willard Day,  
 Teacher and Healer.

(Nov 06)

**Frances C. Larimer,**

Metaphysical Healer. Terms, free-  
 will offerings.

Faulkton, S. D

Jan. 07.

**Nell C. Johnson,**

New Thought Teacher and Healer.  
 Correspondence Solicited.

1704 Gandolphe St., Austin, Texas.  
 March 06

**Mrs. Lizzie Robe,**

Metaphysical teacher and healer.  
 Present and absent healing. Teach-  
 ing by correspondence.

1292 Mc Allister St., San Francisco, Cal.  
 Mch 07

**Mrs. Amanda E. Hobbs,**

Present or absent treatments for  
 Health, Happiness and Prosperity.  
 Harbor Heights, Mamaroneck, N. Y.

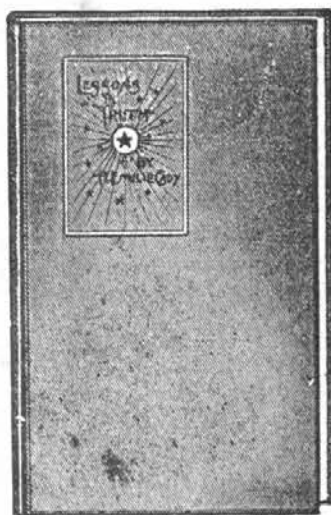
March 07

# Lessons in Truth.

By H. Emilie Cady.

Twelve Lessons, written in fascinating manner, which appeal to every denomination of religion. The easy and logical steps with which she takes you along the road hunting your God are not only charming but glorious in their simplicity and clearness.

Paper binding, in one volume, 50 cents:  
cloth, stamped in gold, and gold top, \$1.00.



## CONTENTS:

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

## UNITY TRACT SOCIETY,

Unity, Building 913-915 Tracy Ave.,  
Kansas City, Mo.



# UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

VOL. XXV.

SEPTEMBER, 1906.

NO. 3.

## CONTENTS.

	PAGE
Power in the Name Jesus Christ	163
By H. Emilie Cady.	
Spiritual Obedience . . . . .	168
By Charles Fillmore.	
Bible Lessons. . . . .	177
By Charles Fillmore.	
All is Good. . . . .	185
By Dr. J. Gilbert Murray.	
Reincarnation . . . . .	191
"The Invisible Resource" Tried and Proven . . . . .	193
By Frances C. Larimer.	
"Thou Shalt not Bear False Wit- ness." . . . .	196
By Stella M. Lee.	
A Chain of Jewels . . . . .	198
By Nellie Whipple Fawcett.	
Temporal Needs of the Unity So- ciety of Practical Christianity	201
Answers to Questions. . . . .	203
By the Editor.	
Answers to Questions. . . . .	205
By Jennie H. Croft.	
Editorial Miscellany . . . . .	207
The Convention . . . . .	209
Class Thought. . . . .	217
Letters From Everybody. . . . .	218
DIET DEPARTMENT. . . . .	226
Publishers' Department. . . . .	230



BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPH. 2:20.

PUBLISHED BY  
913 Tracy Ave. UNITY TRACT SOCIETY.

CARLTON D. POSE, ENO.  
KANSAS CITY, MO.

## ANNOUNCEMENT.

UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now.

---

Subscribers who fail to receive UNITY by the 20th of the month, should so notify this office.

If you have subscribed for any other magazine in connection with UNITY, and should miss any number of that magazine, do not write us about it, but write directly to its publisher.

DISCONTINUANCES.—All subscriptions are continued until requested stopped, when all arrears should be paid in full. The label shows date of expiration.

CHANGE OF ADDRESS.—In changing address the exact post-office address where you have been receiving UNITY must always be given as well as the new address, before the 10th of the month.

REMITTANCES.—Send all money by postoffice order, express order or registered letter; or bills will carry safely if carefully wrapped. Postage stamps received for only sums less than \$1.00.

In sending checks or Canadian bills, add 10 cents for collection. We cannot accept Canadian stamps or Canadian silver money of any denomination.

UNITY TRACT SOCIETY, 913 Tracy Ave., Kansas City, Mo.,  
CHARLES EDGAR PRATHER, MANAGER.

---

Unity publications are on sale by or may be ordered at the following places among others:

NEW YORK: The Alliance Pub. Co., Oscawana-on-Hudson, N. Y.; Brentano's, Union Square, New York City.

BOSTON: The Metaphysical Club, 30 Huntington Avenue.

HARTFORD, CONN.: E. M. Sill, 89 Trumble Street.

WASHINGTON, D.C.: Woodward & Lothrop, 10th, 11th & F., N. W.

TOLEDO, OHIO: Mrs. Frances Wilson, 10 The Zenobia.

JACKSONVILLE, FLA.: New Thought Reading Room, Woman's Club Bldg., E. Duval St.

ST. PAUL, MINN.: W. L. Beekman, 55 East 5th Street.

CHICAGO: Liberal Book Concern, 87 Washington St.; Purdy Pub. Co., McVicker's Theater Bldg.; A. C. McClurg & Co., 215 Wabash Ave.; Marie J. Petersen, 4000 Cottage Grove Ave., Room 6.

ST. LOUIS: H. H. Schroeder, 3537 Crittenden Street.

DENVER: Colorado College Divine Science, 730 17th Ave.

LOS ANGELES: Home of Truth, 1327 Georgia St.

SAN JOSE: Wm. Farwell, 275 North Third St.

LONDON, ENGLAND: Power Book Co., Wimbledon, W.; Higher Thought Center, 10 Cheniston Gardens, W.



Devoted to  
Practical Christianity.

VOL. XXV.

KANSAS, CITY, MO., SEPTEMBER, 1906.

No. 3.

## POWER IN THE NAME JESUS CHRIST.

BY H. EMILIE CADY.

That this name is a real, practical wonder-working, result-producing power there is no doubt.

In the history of the Acts of the Apostles immediately following the death and resurrection of Jesus, we find that Peter and John one day instantly healed "A certain man lame from his mother's womb, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms." This healing was done through Peter by the spoken word, "In the name of Jesus Christ rise up and walk." We further read that —

"Immediately his feet and ankle bones received strength.

"And he leaping, stood up and walked and entered into the Temple walking and leaping and praising God.

"And all the people saw him walking and praising God; and they knew it was he which sat for alms at the gate of the temple and they were filled with wonder and amazement at that which had happened unto him.

"And when Peter saw it he answered unto the people, Ye men of Israel why marvel ye at this? or why look ye so earnestly on us as though by our own power or holiness we had made this man well?

"The God of Abraham and of Isaac and of Jacob, the God of our Fathers hath glorified his Son Jesus.

"And his name, through faith in his name hath made this man strong." (Acts 5:6-16).

The following day when the rulers of the Jews, the high priests, etc., were gathered together, they

set Peter and John, whom they had arrested the night before for preaching and healing in this Name, in their midst, and began to ask,

“By what power or name have ye done this?” meaning the healing of this man.

“Then Peter filled with the Holy Ghost, said unto them, Ye rulers of Israel. . . Be it known unto you all and to all the people of Israel that by the name of Jesus Christ whom God raised from the dead, even by him doth this man stand here before you whole.

“Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” (Acts 4:7-12.)

Later on in the ministry of Peter we read of his healing Eneas who had kept his bed eight years, sick of palsy.

“And Peter said unto him, Enéas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately. (Acts 16:34 )

Paul healed instantly a certain damsel possessed with a “spirit of divination” in the same way.

“Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.” (Acts 16:18.)

When Isaiah prophesied the coming of a Saviour, he said, “They shall call his name Emmanuel, which being interpreted is God-with-us.” The Hebrew word Jesus means Saviour. Christ is the Anointed of God. Jesus Christ—Saviour anointed of God; Emmanuel, God-with-us.

When the Christ, the Anointed, the very Son of God, the God-with-us came to abide in Jesus, It was, without doubt, the highest, fullest conscious expression of the invisible Father, which had ever been; and the very names which contained all science were given to this child by those devout souls who were open enough to receive them by direct illumination of the Spirit.

The name of Jesus Christ holds all science within it.

We know, as a scientific fact, that all information, all impression or result, either mental or physical, which reach man from the without or the within, reach him through vibrations of one sort or another. We also know that different words spoken produce different vibrations. If one doubt this, let him speak out into this formless ether the word "power" over and over repeatedly. Then let him by way of experiment take the word "weakness" and do the same for a day. Take the words "love" and "hate" and try the same thing, watching the result. As we ascend from the outer or lower region of man, the physical, to the higher or the Divine Son of God at his centre, the vibratory movements by which all information or help is given become finer and subtler but infinitely more powerful.

The name, the words Jesus Christ, with all their original meaning behind them and embodied within them, produce vibrations of infinite fineness and power. The Master in Spiritual things understood this, and many times, as he was about to leave his humble disciples, and was giving them last instructions he tried to impress upon them that there was power in his name to accomplish things.

"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name He will give it you.

"Hitherto have ye asked nothing in my name; ask and ye shall receive that your joy may be full."  
(John 16:24.)

And again:

"Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.

"If ye shall ask anything in my name I will do it." (John 14:13, 14.)

Jesus Christ is a revelation of God in man. He is Invisible God made visible. Jesus Christ is God-with-you made visible. This same Christ within you and me is God come forth to focus or centre Himself

in humanity; and because of this we each become a saviour. When we speak in the name of Jesus Christ (the anointed Son of God, Saviour,) we speak from the Divine centre, and we thus set into motion a mighty force which accomplishes that where unto it is sent.

Is your way hedged up by all sorts of difficulties so you do not know which way to turn?

Jesus Christ says, "I am the Way." Take the name and use it. There is surely power in it to open ways that your finite mind never dreamed of. Let your "treatment" constantly be "Christ is the Way now. Christ is the way made visible, for Christ is God-with-you-manifested, or the Invisible made visible."

Let go of all external ways, and see the marvelous way that will appear before you when you trust this word spoken in his name.

Do all the doors of escape from physical or mental bondage in your daily life seem closed to you?

Jesus Christ says, "I am the Door." Stand still and see the salvation he will work for you when you begin to say that "Christ is the door, the open door, made visible now this moment. God-with-you (me) is my Saviour and Deliverer." Says the Christ within you this very day, right in the midst of your bondage—if you will but stop all external planning for escape long enough to hear the voice, and begin to speak the word in his name—"I have set before you an open door and no man can shut it." Jesus Christ is the open door. By It—this door—enter ye into full possession of your inheritance—all good. Enter in by affirmation that Christ is now the open-door-made-visible.

Does all your life seem dark and gloomy, yea, covered by a thick black darkness wherein is no light at all?

Remembering that Jesus Christ is God-with-you-made-visible, recall what he said, "I am the Light of the World; he that followeth me shall not walk in darkness but shall have the light of life." It is God

speaking to you. Take up the name and remember that "Whatsoever ye ask (or affirm) in my name I will do it." Your darkness will soon glow with the true "light which lighteth every man that cometh into the world."

Does sickness reign in your body?

Still is God-with-us-made-visible the remedy.

"As the Father hath life in himself so hath He given to the Son to have life in himself," and the Son is within you. Is your illness a desperate one? "I am the resurrection and the Life; he that believeth on me *though he were dead* yet shall he live."

Your case is not quite so bad as "dead," is it? Well, even if it is, just let go of everything else and take up the all-powerful, all-prevailing Name. "Jesus Christ is my life. Christ is God made visible. The Life more abundant is this same Christ within me made visible now. He that believeth on this Name (the power of the name) *though he were dead yet am I his resurrection.*" In healing others, center your thought on the inner man Christ Jesus. See no other. There really is no other. What seems other is no thing.

"Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full." This is the message coming out of the silence, from the Invisible Father to His children. "Ask and receive that your joy may be full." Marvelous message, indeed!

Christ in us is our All-sufficiency in all things. IS. It is a finished condition. He is your all-sufficiency in "Whatsoever ye desire;" but this must be brought into the material world of manifestation by claiming it, (speaking the word of it in His name,) and sticking to it through thick and thin, no matter what the appearance is. "Judge not according to appearances."

Seek often, by retiring from the world of noise to the inner chamber ("go into thy closet and shut the door") the revelation of the Christ in your own soul.

One moment's real conscious communion with the Son of God is of more worth and satisfaction than ten thousand worlds.

## SPIRITUAL OBEDIENCE.

BY CHARLES FILLMORE.

Before the descent of the Holy Spirit upon us we live in the intellect, and our little world is rounded by the thinking faculty. What our ancestors thought is the pattern after which we cut our thinking. To one who claims a higher fount of wisdom, we say, "Art thou greater than our father, Jacob, which gave us the well, and drank thereof himself and his children, and his cattle?"

We are Jesus the carpenter, or Simon the fisher, who toils all night and takes nothing. Thinking is a process in mind. All processes come to an end. Every thought has its premise, its stage of action as a reasonable proposition, and its conclusion. So the *I* that lets the sphere of its existence be encompassed by the limited thinking faculty follows the process of the syllogism, and believes birth, life, and death to be the major, minor, and conclusion of existence. Instead of recognizing the power to think as simply a faculty of mind, it assumes it to be the whole of mind and all of itself. This identification of the free *I* with one of its creations brings about a world of illusions. Instead of accomplishment through the equipoise of effort, it sees no way of reaching the goal except through violent and continued action. To such, existence is not the joyous dominion over many obedient powers, but the rebellious slave of one.

To be ushered into turmoil, blindly toil a few years through its fitful maze, and then go out in darkness, is surely not the method of wise design. Life must mean more than this, and it *does* mean more. Man is the builder, and to him is given all the materials out of which to construct the temple in which he dwells. He builds in wisdom or ignorance, according to his *obedience*—his receptivity to the sphere of intelligence within him.

Simon, the first disciple of Jesus, represents the



thinking faculty in its receptive attitude. Simon means *hearing*—listening for the inner voice, and obedient to it when it says, “Launch out into the deep, and let down your nets for a draught.” When the thinking faculty is obedient and does as it is told, it is always rewarded with a great “multitude of fishes,” or new ideas. It is then counted worthy to be a disciple of the Master and its name changed to Peter—Faith, the substance of thought—the rock upon which he builds his temple. If you are living in your thinking faculty intellectually, if you believe in birth, life and death, you must come out of it. You are not exercising your rightful dominion, but are subject to one of your powers.

You are Spirit, the Son of God, and your place is at the right hand of the Father. To realize this is to call down upon yourself the baptism of the Holy Spirit, after which baptism you no longer labor as a carpenter, nor fisher, but begin to gather together your disciples—powers of mind. This gathering together of your powers is an orderly process, and you will find that it proceeds right along the lines laid down in Jesus choosing his disciples as recorded in Mathew 4:18 and Mark 1:16. Your first power is the thinking faculty, Simon, and right with him is strength, “his brother Andrew.” That is, you discover that your thinking makes your world, and that you also have the power or *strength* to control your thoughts, and make your world conform to your ideas. Then you disentangle the *I* from the thinking faculty, and take control of and direct that power according to your wisdom. But Wisdom is of the Spirit. “There is a Spirit in man, and the inspiration of the Almighty giveth him understanding,” said Job.

After you have separated your *I* from the thinking faculty you are no better off than before unless you recognize that all wisdom is from the Spirit. You can get flashes of understanding at any time, but the clear light of the Supreme will shine steadily upon you only when you are obedient and receptive to its

monitions. The record states that Jesus prayed often; that he sought in every way to do the Father's will, even to suffering the utmost ignominy in order to carry out the message which he had for humanity. He always listened for the "inner voice," and was obedient to it in his meek and lowly work among the humblest class of men. To do the will of the Father was his highest aim, because his success depended entirely upon knowing that will. "I can of myself do nothing," and, "All power is given unto me in heaven and in earth," seem contradictory statements, but when carefully analyzed they corroborate the premise that all wisdom and power come from the Spirit—and that is "given" to man. The highest development of spiritual discernment sees the *I* possessed of nothing as its own, but the *user* of all things that the Father has.

The relation between God and man is very similar to that existing between the co-operative colony and its members. All that the colony is possessed of is for the use of each member to the full extent of his ability to use wisely, but he must not attempt to hoard the belongings of the colony or claim them as his exclusive property. To know how to establish this relation between Father and Son is the object of every man, for only through its establishment can come his happiness. Then the first thing to do after the *I* has come into an understanding that it is given charge of various powers is to know how to properly develop them, and finally use them in the grand scheme of creation.

Here comes up an extremely intricate and interesting point. Can it be rightly said that man possesses any powers? We say that we have the thinking faculty, strength, judgment, love, etc., but is it not true that these all belong to God, and are merely ours to use in the attainment of an object in the plan of creation, which is not yet revealed by the Father? This must be the conclusion of a logical consideration of the matter. Man is given "domin-

ion" over all things, but possession is not conveyed. Thus you do not possess your body even — it belongs to God. If it is sick or discordant in any way, it must be in your idea of the body and not in the real body itself. All of God's creations are perfect — your body as it appears to Him must also be perfect, and if you will stand aside and let His Spirit shine through it, you will also see that it is perfect in every part. You simply stand in the light and look upon your shadow as a real creation. There is nothing there at all, for if it were something that came forth from God it would be enduring, while the appearance is that it changes constantly.

Some of the most miraculous cures ever made have been where the healer simply saw perfection in the patient. He saw with the eye of Spirit that which really exists, and the shadow conformed to his seeing just to the extent of his realization of that spiritual reality. The Father lets you use His substance and intelligence to build shadows about the real, but that they are shadows you learn by experience, when you might know by a shorter way. That way is the way of obedience to the Spirit. Obedience comes from a meek and lowly heart — a heart that is willing to serve all and sacrifice its mortal pride on the altar of spiritual Truth. Jesus washed his disciples' feet, the most humble office. He told them that, "He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." This erasing of the personal man is the short-cut into the kingdom of heaven. It is not a denial of one's self as a "worm of the dust," "a sinner against God," and other misconceptions of the *I's* relation to the Father, but a letting go of pride, ignorance, selfishness, ambition, and the thousand and one inverted ideas that make the soul opaque to the eye of the ego. A man's burdens are always the things he has laid claim to as his personal property, and which are thereby deprived of the sustaining ability of the All-

Powerful. "Come unto me all ye that labor and are heavy laden and I will give you rest." Lay your burdens upon the Spirit. Say unto them, "I let you go gladly." You have no right whatever to take upon yourself any burden. To do so is to run square in the face of the universal law of Good. There is no such thing as a burden in God's scheme of creation, and if you are bearing one, it is because you do not understand who and what you are and your relation in that grand scheme.

When you carefully sift your burdens, you will find that they arise from some idea of possession. You think, for instance, that you have those dependent upon you who must be provided with the necessities of life. Your idea of their claim upon you arises from your belief that they have no other protector. When you recognize an All-caring Father, who heeds even the sparrow's fall, you relinquish that idea of your responsibility, and you are relieved. Then through the mental freedom which your mind recognizes, there flows to you and those in whom you are interested greater resources from unlooked-for directions. We do not abandon our friends and withdraw all interest in them, but we recognize their equality in the Supreme Mind with ourselves, and by that recognition they are freed from a mental dependency, with which we have unconsciously bound them. They begin to assert their inherent capacities, and step forth with the work which the Spirit within them has chosen.

People pose before the world as benefactors and dispensers of charity who should rightly be counted enemies of mankind. He who dispenses charity tickles his own idea of benevolence, but he is not a friend of the race. Thousands are held in bondage to the belief that they must be helped, when the blessing would be to make them see that their salvation lies in helping themselves. The most prolific burden-producer is that idea that provision must be made for the needs of the future. The childless scrimp and strive to provide a competency for

old age; and those with children pursue the same methods, in seeking to provide for their future welfare. This fear of a future day of want has become a race belief so absorbing that the old, the young, and the middle aged are its victims under the guise of life insurance. "Prepare to die," has long been the slogan of orthodoxy, and now our community swarms with an army of life insurance solicitors, who echo the same cry.

If you are obedient to the Spirit you will not suffer these burdens to be loaded upon you. You will live in the present; do your highest duty every day; forget the past, and let the future take care of itself. To trust the Spirit you must know of its guidance by experience. To those who have not learned the guidance of the Spirit, that experience must be acquired. God does not require you to follow His leading on blind trust always. You may look over all creation first and see the evidence of the invisible intelligence pervading everything, even your own body. Then from analogy you can arrive at a solution of the question whether or not that same Spirit pervades your consciousness. If you decide that it does, and you have made up your mind to cultivate its acquaintance, you may rest in assurance that the proof will be forthcoming. The Spirit is modest; its voice is silent in a turmoil of argument about its existence. It is not found on the house tops proclaiming its presence. It is Spirit. Spirit is the invisible, silent principle pervading Being. You are Spirit, and must find yourself before you can communicate with the Universal Spirit.

The thinking faculty is the gate through which the *I* comes forth from the invisible to the visible, and it is through this gate you must go to get into the presence of the Spirit. Hence, we take words and go unto our God. We come out from His presence through that gate, and we must return the same way. On the inner side is the Garden of Eden, but the cherubim stand there, and the flaming sword

that keeps turning every way to keep the tree of life. That flaming sword is the inner motive that rules your thoughts and acts. It turns every way to guard the tree of life, because that tree is the precious substance of the Father.

Disobedience to the Spirit is refusal to do right at all hazards. We all know the right, but we do not always do it, because it seems to fail immediate attainment of the object we seek. We want quick returns, forgetting that "the mills of the gods grind slow, but they grind exceeding small." We want instantaneous healing of our diseases, but are loath to sacrifice the mental habits that cause them. The mind of the flesh knows that its existence depends upon keeping the *I* in its bonds, and it begs that the discord which its ignorance has produced in the body may be quickly erased without disturbing its dominion. Hence, the cry goes up from all over the land, "Heal me! heal me! like Jesus of Nazareth did those who came to him, but don't ask me to change my ideas."

Moses stands for the progressive law of the mind, working out its salvation through obedience to the Spirit. It does not in its Egyptian darkness see the way out, nor can it see, except through the eye of spiritual perception. Some people mistake spiritual preception for the reality, and refuse to take the second step of science, which is organic realization of the truths preceived in mind. This second step is one of intricate building, stone by stone, of a living temple in which the Spirit resides forever. No one can undertake this structure of a spiritual body until he has covenanted to follow the directions of the Spirit as revealed to him from day to day. If he depends upon teachers, healers, books, or the experience of others, he is like the contractor who starts to build after the design furnished by his architect, and instead of consulting that design and its author at each step, looks here and there and everywhere for advice as to what to do.

The image and likeness of our spiritual body is as thoroughly defined within us as is the tree in the acorn. Does the acorn consult anything outside of itself as to how it should bring forth a tree? Certainly not. It simply rests in the Spirit, and unfolds from moment to moment, as moved by the impulse within. Exactly the same law is operative in bringing forth the God-Man. The external, striving, wandering Will must stop its restless seeking without, and rest at the centre. It must be obedient to that centre, and learn the language of Spirit though it take a lifetime. Moses was forty years a tender of sheep before he was competent to lead his people out of servitude. He learned the language of the Father in his hours of solitude, and he knew, without doubting, when he was called to go forth. So we must, everyone, find the Father consciously in our own inner temples. We must go there day after day and ask for guidance. Mere denials and affirmations will not do it. God is Spirit. Spirit is Mind, and Mind *knews*. It is not an abstraction that dwells in vacuum to be invoked by some magic formula, but must be cultivated and communed with as a child with its parent.

Thus the reality of living is to live as Jesus of Nazerath lived — one with the Father. If our ideas of God are what someone has told us, or what we learned in a course of science lessons, we have not found Him. He is the one inner plane, the visibility of the soul. Ye must know Him as nearer, dearer and closer in consciousness than father, mother, wife, husband, or friend. He must be to you the indwelling love and intelligence that leaps forth at every word you speak, every thought you think. He is at your right hand and at your left. He is within you and without you. He dwells in a halo about your head. His thought vibrates upon the tympanum of your mind, and you speak the divine words of health and hope to all the worlds.

God is our Father-Mother, the one inspiration of all we do, all that we are. Why for a moment ignore

this one All-Power? Why look to the insipid without when the inspired within forever sparkles with the vintage of eternal youth, health, wisdom, life?

God is. Man is. You are now in the presence of that eternal Is-ness — Osiris and Isis are now our Father-Mother as fully as they were of old Egypt. The mighty works of those men of antiquity are possible to us, when we acquaint ourselves as did they with the power within. Look not abroad for power or wisdom. Seek at home. There in the silent recesses of your own soul you will find the pearl of great price. The well of living water must spring up within you. You are His beloved, and nothing short of His opulence will satisfy you. Stay no longer in that strange country and tend the swine, but come home to the Father's house. You will be thrice welcome. Your life will again spring up with new vigor, and the blush of youth return to your cheeks, when you know that the eternal fount of life forever bubbles up within your own soul.

It is your mission to express all that you can imagine God to be. Let this be your standard of achievement, and never lower it, nor allow yourself to be belittled by the cry of sacriligion. You may attain to everything you can imagine. If you imagine it possible to God, it is also possible to you. Whatever possibility your mind conceives, that is for you to attain. This is the law — Let none belittle himself nor dwarf the Supreme by trying to annul it. "All thine are mine, and mine are thine."

God is, and we are. Let us live in His world. Not a world to be tomorrow, next month, next year, or next century, but here and now. God's beautiful universe is all about us only waiting our acknowledgment of its presence. Let us know God and live — live with love and joy, health and peace here evermore.

"Now we beseech you, brethern, \* \* \* that ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, that the day of Christ is at hand." — Thes. 2:2.



# Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

## LESSON 13. September 23.

### REVIEW.

**GOLDEN TEXT**—*And they were astonished at his doctrine, for his word was with power.*—Luke 4:32.

That the mind has authority and power over the body is evident in every movement. The hand and the foot, the eyes, the mouth, the tongue, in fact, to a greater or less degree every member of the body is subject to the mind. The thoughts are also subject to the same power. We are constantly saying, "I changed my mind."

What is it that changed the mind and set into action other thoughts and acts? We answer, "The *I*, the Ego, the Identity." It is quite evident then, that this mysterious power called *I* does at all times exercise dominion and put forth its word of authority. *We* have not observed the extent of this nor cultivated it beyond the limits of the average thought habit of those with whom we associate.

Yet there have always been people who had mysterious powers, and they were called witches. For example, these people could say words to warts and they would disappear. This is one of the simple things they could do through the power of their word. They have always been credited with having some connection with unseen forces, usually malefic. When the people did not understand the cause of the power of thought exercised by Jesus, they said he had a devil. This is usually the conclusion of ignorant people, who are naturally superstitious. These so-called witches do not know how they do the mysterious things with which they are credited. They have learned that certain words repeated in a particular way bring about the results, and they are

usually as ignorant of the law as their wondering patients. All of which proves that man has authority and dominion through his thought and word.

Following up these clues of man's mental power, we find that there is no known limit to it. Physiologists tell us that cases come before them where the action of the heart can be diminished or increased at will. A thought of fear, anxiety or mental shock stops digestion. Even the presence on the table of food that is disliked, retards the flow of the digestive fluids in the stomach. This was demonstrated recently by exposing the stomach of a dog and watching the digestive processes. It has long been claimed by physiologists that man must once have had mental control of so-called involuntary nervous and muscular systems, but that he has in some mysterious way lost it. These observations prove the existence in man of an unused ability.

Now comes a man who has exercised these latent powers and knows that he can speak to every part of consciousness and it will obey. He is called a God-man, and we deify him. Yet he claimed nothing for himself beyond what is also ours. "Ye shall do these things and greater," was his proclamation. Instead of being "astonished" at this doctrine of man's mind-dominion, we should awaken to the everywhere evidence of its truth and proceed to develop our own innate capacity, and learn to control all the thoughts, emotions and sensations.

### Lesson 14. September 30.

TEMPERANCE LESSON.—Gal. 5:15-26; 6:7-8.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18. But if ye are led by the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness,

20. Idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21. Envyings, drunkenness, revellings, and such like: of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23. Meekness, temperance: against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof.

25. If we live by the Spirit, by the Spirit let us also walk.

26. Let us not be vainglorious, provoking one another, envying one another.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

GOLDEN TEXT — *Wine is a mocker, strong drink a brawler.* — Prov. 20:1.

All that we find in the world without, we can also find within ourselves. We have been taught from our youth up of the dangers of intemperance, and it is almost a relief to have the subject changed to another battle-ground — the thought-realm within our own minds and bodies.

It is a fact of observation and experience that all the forces manifest in the world, originate in the unseen and invisible atmosphere. Out of apparent vacuity comes electricity, the mightiest force we know anything about. Out of that same invisibility comes the power that moves the body of man. We call it mind, but it is also force. It has power and intelligence, in addition to many other qualities.

All of this proves that there is a world of potentiality all around us that we have not apprehended. This is especially true of our own faculties. We are trying to avoid temptations without, when the greatest source of danger may be within our own minds. "Walk in the Spirit and ye shall not fulfil the lust of the flesh." There is no danger whatever of anyone being tempted if desire is lacking. It is the lust of the flesh that leads man to do those things which he ought not to do. And what is the remedy? "Walk by the Spirit." This will take away the prime cause

of temptation and fortify us against all the wiles of the world. So there is no necessity of warring against the devil, nor fearing evil in all its alluring forms, if we are walking by the Spirit.

When man searches his own soul and finds the source of all his weakness, he is desirous of attaining the mastery. Then is set up a protest by the fleshly appetites and they oppose the pure thought-force that is sent into their midst by the Spirit. Contention is rife for a season and things seem to be worse than ever before. This is termed by some metaphysicians "chemicalization," meaning that it is similar to the action of opposing chemicals. It is the war of true thoughts and error thoughts in consciousness, and all we have to do is to take sides with the Truth—that is, "walk by the Spirit," and the right will prevail.

It is found that nervousness is a reaction in the nervous system, following excessive mental or physical exercise. Artificial stimulation is sure to bring depletion, under the physical law. This is the law of cause and effect, which pertains to the material world. But there is a higher causing power than that obtained from food-energy—which is called Spirit. This is what Paul refers to, "If ye are led by the Spirit, ye are not under the law."

The works of the flesh and the works of the Spirit are so palpable that it is superfluous to rehearse them. No one contends that a good, pure life does not bring forth good fruits in mind and body, but where the lusts of the flesh have apparently been stronger than the Spirit, man has cried out for help, and here it is. Affirm the *power* of the Spirit within your mind and body as a *dominating* mind-force, and you will "walk by the Spirit," and be freed from the temptations of the flesh.

### Lesson 1. October 7.

THE TWO GREAT COMMANDMENTS.—Mark 12:28-34, 38-44.

28. And one of the scribes came, and heard them question-

ing together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

38. And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces,

39. And chief seats in the synagogues, and chief places at feasts:

40. They who devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

41. And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much.

42. And there came a poor widow and she cast in two mites, which make a farthing.

43. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury:

44. For they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

**GOLDEN TEXT**—*Thou shalt love the Lord thy God with all thy heart.*—Mark 12:30.

A commandment is not the edict of a king or law-giver, which all men are bound under penalty to obey, but a statement of axiomatic truth.

That God is one and indivisible, is good logic and fundamental in all true worship and demonstration. If our minds are divided by the thought of more than one creative power we cannot concentrate. It is found that those who believe in the power of evil, or destructive forces, are themselves in such discord that they cannot control their thoughts. So the first step in keeping the Commandments is to realize the Oneness of the Creative Power.

Love is the binding, joining force of Divine Mind. When Levi, who represents the faculty Love

in human consciousness, was brought forth by Leah (Human Soul) she said, "Now this time will my husband be *joined* unto me." We connect our soul forces with whatever we centre our love upon. If we love the things of sense or materiality, we become attached to them and lose the ability to enter into the untrammelled realms of Spirit-Mind. This is why the Lord commanded Moses not to make any graven image of him. These graven images are made by mental pictures. The thought of God as a great king in a place called heaven makes just such a material image in our thought realms, and we grow to believe in and worship such an imaginary Being, instead of the true God, who is Spirit.

Millions of people are joining themselves through their love nature to this personal image of God, and are building up false conditions that must eventually be destroyed. This is, of course, much better than no love to God, but we can just as well understand the truth about God's nature and worship Him in His spiritual reality, and get the fruits in the right relation which follows.

Love is expressed through the heart, and to make room in our consciousness for God Love we must quicken that faculty. On the human side our love is developed through family and friendship relations, but in the regeneration we set up love activity through direct concentration upon the idea, "Divine Love, manifest thyself in me," with the attention fixed at the heart or *solar plexus* centre. This sets into action certain spiritual energies that open the way to God Consciousness.

But we must add to our love, *mind*, that is, wisdom; and *strength*, that is, endurance. When these qualities are brought forth there is a love power developed that can manifest its potentialities in the face of hate, injustice, and unrighteous persecutions of all kinds. With this Divine Love active in the heart, it is no effort to love our neighbors, even though they spitefully use us. Jesus had this Love Conscious-

ness when he said, "Forgive them, Father, they know not what they do."

## Lesson 2. October 14.

THE TEN VIRGINS.—Matt. 25:1-13.

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.
2. And five of them were foolish, and five were wise.
3. For the foolish, when they took their lamps, took no oil with them:
4. But the wise took oil in their vessels with their lamps.
5. Now while the bridegroom tarried, they all slumbered and slept.
6. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.
7. Then all those virgins arose, and trimmed their lamps.
8. And the foolish said unto the wise, Give us of your oil; for our lamps are going out.
9. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.
10. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.
11. Afterward came also the other virgins, saying, Lord Lord, open to us.
12. But he answered and said, Verily I say unto you, I know you not.
13. Watch therefore, for ye know not the day nor the hour.

GOLDEN TEXT.—*Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh.*—Matt. 25:13.

The kingdom of heaven is a state of consciousness in which soul and body are in harmony with Divine Mind. This requires a building up of man along several lines; so Jesus brings many comparisons in his parables representing the kingdom of heaven.

The ten virgins represent the senses. They are five in number, but they have a twofold action — five within and five without. The outer are connected with the inner, and both draw their supply from the same source. The eye has an inner eye, and the ear an inner ear. So feeling in the surface nerves is dependent upon centres of consciousness within. The supply of nerve force at the surface is proportioned to the completeness of contact with the centre within.

This contact is made through consciousness, on the part of the individual of the source of life and sensation. If we go to sleep on this proposition, the contact is broken and the oil in the outer lamp (the eye, for example) runs low and finally goes out. If this is extended to the whole five senses, there is a break all along the line, and when the Higher Consciousness seeks to make a union with the lower, there is nothing but darkness and dismay.

To be prepared for this hour of union, which takes place when we are consciously unaware of it, we should be on the watch and see to it that our lamps are being constantly supplied with oil. The coming of the bridegroom, which is that subtle joining of Spirit, soul and body, is so deep in consciousness that we do not know when it takes place. We feel the result in a greater satisfaction and harmony, when we have been true in thought to the Spirit, and this is in reality the forming in us of the kingdom of heaven. This kingdom is built up in human consciousness day by day, or rather degree by degree. Time is not a factor, but the right adjustment of thought and act to the Divine Law.

The way to supply oil in the lamps of the foolish virgins, is to affirm that the life source of Spirit, in hearing, smelling, feeling and tasting, is not material, but spiritual. This is absolute Truth, which can be proven from even a so-called physical standpoint. The eye cannot see without a conscious comparison in thought of the images reflected into it. Thus sight is really mental, which is but another name for spiritual. The more fully we realize this, the better fed the eye is with that life force necessary to clear, strong sight. When we, through concentration Spirit-ward, make the union between each of the Senses by which they are constantly supplied with the Universal Life, our kingdom of heaven is established in that degree of unfoldment, and from this we go on to other and higher attainments.



## ALL IS GOOD.

BY DR. J. GILBERT MURRAY.

All that *is*, is good. All that is *true*, is good. The Good makes for (it *is*) peace, satisfaction, harmony, happiness, wholeness.

The Good is changeless, immutable, passeth not away. The Good may be found underlying — and *is* underlying — even the fleeting phenomena which man produces, witnesses, and names according to its effect upon him, either good or evil, good or bad.

Yet this phenomena, being produced by man and mostly through his present consciousness or understanding, has not permanence, thus is not of The Real, is not *real*; therefore, metaphysically, is neither good nor evil, no matter what its seeming; hence is not a part of the Good, *i. e.*, that which is changeless and eternal.

The things, conditions, thoughts, acts, etc., which bring continuous, lasting peace, harmony, wholeness, and to *all alike*, are *of* the Good, and used in accordance with the law of Good (God.)

The thoughts, acts, conditions, etc., which bring either immediate or ultimate pain, sorrow, discord, misery, unhappiness, sickness and death, are *not* of the Good, but are brought into a seemingness of activity and power through a misunderstanding and misuse of the Law. They are of themselves neither good nor evil, but a result of misdirected energy. Man seizes upon (lays hold of) Living Substance, which is good, because it is Spirit and it is Life — and molds into form, according to his understanding, things that have but a temporary, mirage-like appearance of permanence, and believes them *real*. As all power is given unto the Son of Man in heaven and earth, and also free-will, he has the power to build experimentally and tear down and re-build, and thus, through experimentation, finding his crude efforts not good, finding that they

produce discord and inharmony where he wished for good only, he goes on experimenting, making mistakes, comes gradually into fuller recognition and understanding of the Law, and his creations approach nearer and nearer to the Good.

The illusions and vagaries, the experiences and trial efforts of every-day life, as now met and experienced, should not be named good, and loved and clung to, neither hated, quarreled with or mourned over. Illusions, untruths, unrealities, disappear into their native nothingness by our knowing their unreality, their nothingness, and avoiding them.

Perhaps the most common error, the primal error in fact, consists in thinking and living error and calling it *good*. This is giving error — wrong doing of any kind — a still greater prominence and appearance of reality. Yet, on the other hand, thinking, living, and continuing in error, or decided wrong doing, even, is not evil, in a sense of the power opposed to the Good. It is simply continuing under the fiction or illusion of believing that to be good, which is sooner or later productive of inharmony, pain, suffering, and dissatisfaction, and which itself (having no law, no substance or basic principle upon which to stand) must disappear into nothingness when its *unsubstantiality* is recognized.

The Good is good at all times, in all places, right here, right now, and forever; it changes not, does not know or feel or produce inharmony or discord in or of any degree, kind or description.

That which is good is equally good, is universally good. That which is true is always true, is always good, is universally both true and good. That which is untrue, is never true, is never good.

It is our failing to discriminate, both in thought and in practice, between the Good, that which is absolutely and eternally good, and the illusions that seem either good or evil, yet are nothing, and that bring upon ourselves the conditions called evil, the conditions of disease, the appearance of loss

health, the illusion of poverty, the falsity of belief in death, and all other ills and inharmonies.

But as the race consciousness, as well as individual, grows or changes for the better through recognizing its mistakes and correcting them, so the Good is brought to light, made manifest and more clearly understood by the inharmonies we have passed through; *not* because the inharmonies were *good*, or were created or brought to pass *by* the Good, but because we either could not or would not learn in any other way than through the suffering which experimenting brought to us. Starting our *present-conscious-existence* in complete ignorance of the Good, of Truth, of God, it is perhaps accurate to say that for a long way through this plane of consciousness we could learn in no other manner than by experiment.

At the time I am writing this article there is in one of our Eastern cities a seventeen-year old child being tried for her life—according to the laws of the state—for the murder of her aunt, who in the child's innocence and ignorance consigned her to a life of shame with the aunt's husband and kept her in it until the marriage of the girl, when being suddenly made aware of the wrong, in accordance with her race beliefs, training and instincts, she killed both the uncle and the aunt.

Are these things *good*? If so, why teach a better way? Why endeavor to have them stopped? Most assuredly they are not good; they are *not* of the Good or they would forever continue, and we should not even try to change them for they would be of the divine order and plan, and thus perpetual. They are the terrible illusions, the hideous nightmare *unrealities* which it is for the Light of Truth to dispel. They have no place in Being; and manifestly they are not a "power of evil." But some one will perhaps say: "They are good on their plane; and as man can learn in no other way, they are good."

This is sophistry which tends to keeping the mind in error. They are not good on any plane. And you, friend, who, you say, stand in the Absolute, never admitting aught but good, aught but the One, what right have you to make or admit different "planes" in Spirit? Why not show the error, illusion, falsity, *unreality* of these things, *all* the conditions from which humanity seeks to escape, instead of calling them good and mystifying those whose understanding is but just opening?

But another will ask, "Why see these things at all? Why consider them? Why give them a place in your mind? Affirm the good and they will disappear," etc.

Can you teach a child the right way in all things without sometimes showing him the things that are wrong and to be avoided? Would any of you take an employee, waiter, cook, farm hand, mechanic, whatever it might be, he or she having had no experience or training in your kind of work, and never explain to them what to do and what not to do? Would you tell them that whatever they did would be all right, for, everything is good, you know?

Would a dressmaker or jeweler take an apprentice, or teacher a pupil, without showing them the things to avoid as well as to do rightly the things they should do? Most assuredly not. The student or learner in all lines needs not only to know what is right, but with the present race and individual unfoldment it is necessary they should know what to avoid and why.

Of course it goes without saying (to the metaphysician), that one should neither mourn over nor gloat over the conditions he sees around him *nor* be impressed with their awful reality. Mrs. Eddy tells of finding out the "awful unreality of sin"; and is further very clear to the metaphysician, to anyone with a clear understanding of the varieties and of the difference between real and *unreal*, that if the sinful conditions of mankind were *real* they would

remain the same forever; they would not pass away. He sees through and beyond the illusions to the reality underlying, which *is* good, the One Good, God. He sees the inharmonies of life as the mistakes of unfolding consciousness from ignorance to understanding. He sees that they are not the Truth, but that the thinker, the one making the mistakes, is on the way to perfect consciousness of all Truth and all Good. He does not withdraw himself from the world to the extent of living hermit-like or secluded, nor surround himself with an air of abstraction as if the world and its affairs were wholly foreign to or beneath him. He has learned that *all* appearance and thought and belief of separateness is of the illusory mortal sense consciousness, and he finds it right and good to take a sufficiently active interest in the every-day affairs of life, both glad and sad, to relieve a visible want, do a kindness, accept one in return, in short, fill an active and useful place in the day's doings, knowing that he is living and doing the good without stopping every moment to tabulate and label every thought and act either good or evil.

He knows that it is unprofitable, therefore not good, to give time and thought force to the consideration of the ills and trials visible around him (other than to silently deny them either place or power) or to talk them over, thus filling both his own and others' minds with them, or to read and consider them as they are printed in the daily news. Yet he knows in each and every case that is brought to consciousness for decision just what he should do about it. He is not overcome of evil seemings, yet is sufficiently touched with the infirmities of those in a sense of either sin or suffering, and without labeling them good, gives such visible help as is right, as *is* good, at the same time silently speaking Truth for the individual and the condition.

In the world and *of* it (though not overcome of its conditions nor wedded to them) we are obliged

to come in contact with, and meet and touch (on the outside) those conditions, and meet and deal with those who have, as yet, no higher law to live by or upon which to base conclusions.

These laws and rules of action are temporarily good in their time and place, but as somewhat similar, or apparent, rules and usages have had their more or less fleeting existence in the past and passed away into oblivion, thus showing their nothingness, metaphysically, so the conditions of our day are continually changing and becoming the nothings which they intrinsically are. They are neither good nor bad in Truth, but serve a temporary purpose in our way upward to the clear consciousness of the One Supreme Good, and are at the same time the way marks of the progress of the race.

It is to as speedily as possible get away from them (above them), and while with them to give them as little consideration as possible, that brings us permanently into consciousness of the Good, which changeth never.

---

### BEST THINGS.

The best theology — a pure and beneficent life.

The best philosophy — a contented mind.

The best law — the golden rule.

The best education — self knowledge.

The best medicine — cheerfulness and temperance.

The best art — painting a smile upon the brow of childhood.

The best science — extracting sunshine from a cloudy way.

The best war — to war against one's weakness.

The best music — the laughter of an innocent child.

The best telegraphing — flashing a ray of sunshine into a gloomy heart.

The best biography — the life which writes charity in the largest letters. — *Glens Falls.*

## REINCARNATION.

Reading "In the Name of the Lord" in the July UNITY, brings to mind my talk with one who does *not* accept the theory of reincarnation, as yet. She declares she will never have but one name she now has through all eternity; while I am so well satisfied that our present name, or cognomen, is the ever-changing name of "Now," while, as the paper referred to says, "You are numbered; you are therefore recorded in the annals of heaven, and the omnipresent Father knows you by a name peculiar to Spirit," and I will add, it is a matter of necessity individualized by character. There can no more be persons or characters alike than there can be two faces alike. The "name written in the Lamb's book of life" is the character name, the individual name — not one of the ten thousand Elizabeths or Marys or Marthas; those names having become illustrious through belonging to noted persons, are rather names of types. I was seated in a circle the other night; the medium took my hand and said, "I see written over your head the name Mary." My name is not Mary. I could only explain its significance by considering it in its type character. Of all the millions whirling through the fleeting dream spaces of time, no other will bear my name — that is, in the "Lamb's book." "He calls us by name, and we shall know his voice," and my name (when I am called, because no other character or person will or can respond) will be a perfect fit. It may be listed under a type, but it will be the only one for me, and not a simple title or name through one fleeting act on any one stage of existence, or manifestation of life. As we move on from the eternal to the eternal

"We shall know as we are known  
 Never more to walk alone —  
 In the dawning of the morning,  
 When the mists have cleared away."

I think between "times" (which represent our material manifestations, because only then time counts) we know and are known for what we are, and by our true names in the eternal home of God, or Spirit.

These re-incarnations are what teach us love—Divine Love. First we pity, and pity is akin to love. Could it be possible through all coming ages of time, I could ever fail to pity and love and help, if possible, any poor manifestation of Spirit that I see battling with physical disease or mental in any form? It seems to me I must have known how it is myself through the whole category, and in many incarnations. I feel such deep sympathy for all sorts of distress, and coming into the knowledge that these conditions are brought on by the miasmatic, misty conditions of mind, mostly aided by cold, cast-iron material conditions of habit. Well, you see, this knowledge brings us up against the conundrum of life, that can only be solved by "perfect love which casteth out fear," and when fear is gone "there is no more sickness and no more sorrow," and no more death, and the love of God is the light which lighteth every man; the light that floods the soul with gladness in the darkest night; the light that makes Spirit supremely oblivious of time and material; that makes Spirit to rejoice through tribulations, as though it was not; that makes Spirit to soar in ecstasy, and demonstrate in love through all conditions; that makes Spirit to manifest perfection, even as Jesus Christ demonstrated by his life on this plane the light which lighteth every man. 'Tis the love of God.

— FROM ONE WHOSE NAME IS, WAS AND EVER SHALL BE.

There is a vast difference between belief and knowledge. What we believe today we may not believe tomorrow, but what we know today we shall know forever. Rich are they who substitute the latter for the former, and grow in knowledge of the Truth.  
— NANNIE MONTFORT.



## "THE INVISIBLE RESOURCE" TRIED AND PROVEN.

BY FRANCES C. LARIMER.

Blessed are they that have not seen, and yet have believed.  
John 20:29.

In reading your August number I ran across this item, "We need a pipe organ in our Auditorium; will some of our good friends please suggest an easy way to get one." Indeed, I for one can tell you of a never-failing way, having proven it efficacy many, many times. My present home, perfect soul companion, a sparkling ring on my finger, an automobile, and all of the good things of life are crowding themselves into this present year of my life, as the result of the persistent use of spiritual law. In the first place, you do not have "to get" the organ. In Ecclesiastes 3:5 we are told, "That which hath been is now, and that which is to be hath already been." So in the *substance* of all things your organ is *now*, and there is an "easy way" to cause it to manifest. A friend of mine desired a piano to place in the music room of a new house, but their home having cost more than they expected, money for a piano did not seem to be on hand, though the piano *was*, as she proved in a few weeks. She began proving the creativeness of mind by never allowing a table, chair, or anything else to stand where the piano was to manifest itself, and never entered the room without seeing vividly the expression of the piano there, and exactly the style and make. The time of manifestation, I have discovered, depends a great deal on the constant and vivid imaging of the thing desired, and I *know* from almost daily proof of this mighty never failing law, that there is not an air castle too great to see literally fulfilled. In Mr. Fillmore's August article on "The Invisible Resource," second paragraph, he proves that the appearance of objects

we see are only one side of them, and that their reality, or *isness*, is forever on the unseen side.

Many people wearing glasses see objects that without glasses do not exist to them at all, nevertheless they are there to others who have more perfect vision. Oh, why cannot we see that it is *only* because of imperfect spiritual vision that the unseen appears so unreal, but, thanks to this great truth that is gradually dawning upon us, we who are daily proving, are believing "*not* having seen" only as we trace effect back to cause. It is so very interesting to watch the intricate working of this great mysterious law, and there are so many who stumble along with their whole interest absorbed in the external, that I would like to give just one of many experiences in watching the effect of deliberate imaging of an object in view, proving truly that it is out of the imaginations of the heart that the issues of life come.

White and green are my astral colors, so even when all the dollars I possessed were found "rolling up hill" I determined to have a ring set with green and white stones, or diamonds and emerald. Every day I closed my eyes for a few moments and saw *vividly* the ring on my finger, and would image myself turning it on my finger and admiring it. Right away I had this proof that I had set the law at work; every time I boarded a street car, ladies wearing such rings would sit near me, even when there were other vacant seats. If I went shopping, I found myself at counters near people with such a ring on; if I went for a soda, I was attracted to a table where ladies sat wearing diamonds and emeralds. This meant to me that the good old law was doing its best to draw such a ring and me together, and it only needed my steady, understanding faith to finally enable it to place the ring on my finger; which it did as a gift in less than a year. At the time I began to demonstrate it I did not know of the existence of the giver. The joy of possession, however, was swallowed up in the greater joy of having once more proven the truth

of verse 13 chapter 14 of John, "And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son." Indeed how else can we glorify the Good, or in what other way can it manifest its *self*—All Good—to us except through this one "straight white line" of our understanding faith and intelligent co-operation. One's highest ideals may be so easily realized through the knowledge and right use of this wonderful law, that no one can afford to remain in ignorance of so great a boon. It is not surprising that our first great teacher gave us as the most important of all duties the seeking *first* the knowledge of this realm, or law, in such ceaseless operation, holding us accountable for ever idle thought, since thought is its only *modus operandi*.

"Man's extremity is God's opportunity," so since this need or desire for a pipe organ is presented, why cannot we join in a circle like unto that which encircled the walls of Jericho, and cause this seeming lack to disappear as did the wall. The silent hour at 9:00 P. M. would be a capital time. The Spirit through Malachi 3:10 begs us to prove it, and is ever waiting and longing to prove itself the substance of all good to us. We as scientists should never lose an opportunity to co-operate with it. Let us send up a heartfelt, "We thank Thee, Father, that Thou hast heard us, and we know that Thou hearest us always."

---

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better; for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.—RALPH WALDO EMERSON.

# “THOU SHALT NOT BEAR FALSE WITNESS.”

BY STELLA M. LEE.

To the “seeing eye” the literal meaning of these words is but the outer garment of a transcendently wonderful Truth.

The earnest student seeks always to be non-condemnatory; but, while that is essential, it is, in a sense, negative to the great positive corollary to be perfect even as our Source and Origin — Spirit — is perfect. To bear false witness then is to see self and others as less than perfect—less than divine. Is not the law of denial and affirmation bringing us nearer and nearer to this great illuminating Truth?

How can we cease in thought and word to bear false witness till we have thoroughly cleansed our consciousness of all *idea* of imperfection? So long as we believe that we were created good and evil, we shall bear witness to untruth. It is not the conditions, not the results, of such beliefs that need our attention, but the thought, the *idea*, that produces them.

To steadfastly refuse to judge from appearances, to deny the reality of error, and to hold fast to the affirmation that *all* is good, and good is manifest *now*, is our word. We must die (every moment if necessary) unto the thought that there is or can be sin, and we must be resurrected in the Christ consciousness, the God idea of universal perfection before we shall cease to bear false witness.

Does this mean effort? Yes, continual, incessant, ceaseless effort, but is there any joy or enthusiasm comparable to it? Every time Truth is affirmed, the world is baptised with light, with joy, with health, prosperity and with glory, and so we heal—one or many—and the shadowy veil of falsities is pierced through and dissipated by this sun of rightness.

Each and every individual dwells in the light of

divine perfection, is bathed in, permeated by it, and *is* it; his intelligence is God's Intelligence, his power is Divine Power and limitless, his wisdom is God Wisdom, yet his eyes "are holden" till he consciously opens them to see the realities of the glories that are his. His training consists largely in his deliberate refusal to see "evil." He may not dwell upon his own or another's weakness, frailty or "evident" failings. He may not even think of them; and even more, he must deny that such things exist in Divine Mind; therefore at all. Deny that they have any reality or power, and affirm over and over again that Truth has freed him by showing him that he *has never been bound*.

His will is free and he must rise in might, and, with a whip of "scorpions" if need be, cleanse the temple of his thought of the false beliefs infesting it. Thought by thought, hour after hour, days, weeks, months, he must never cease.

When he awakes he will find that they — wrongs evils, sins — were only the shadows cast by his own thought, spectres of his imagination, the "baseless fabric of a dream," without Substance, Life, Intelligence or Power. At one now with the perfect attributes of Being, he will radiate love, wisdom and goodness, as the sun sheds light and heat, because he *is* Love and Understanding.

---

There is no evil thing we cannot overcome. Say not thy evil instinct is inherited, or some trait inborn makes thy life forlorn, and calls down punishment that is not merited. Back of thy grandparents lies the great Eternal Will; that too is thine inheritance — strong, beautiful, divine, sure lover of success. For one who tries, there is no noble height thou canst not climb. All triumphs may be thine in Time's futurity, if whatsoever thy fault thou dost not faint or halt, but lean upon the staff of God's security. Earth has no claim the soul cannot contest. Know thyself part of the Eternal Source; naught can stand before the Spirit's face. The soul's Divine inheritance is best. — ELLA WHEELER WILCOX.

## A CHAIN OF JEWELS.

BY NELLIE WHIPPLE FAWCETT.

(I present this chain of Jewels to you as *my* conception of God.)

God is uncreated Being, embracing a threefold concept, as Father, Mother, Son.

Omnipresent, Omniscient, Omnipotent. Being is Reality. Reality is Spirit. Spirit is Substance. Substance is Mind. Mind is Intelligence. Intelligence is Power. Power is Energy. Energy is Life. Life is Principle. Principle is Creator. Creator is Law. Law is Will. Will is Love. Love is Holiness. Holiness is Health. Health is Harmony. Harmony is Heaven. Heaven is Good. Good is All. All is Truth. Truth is Wisdom. Wisdom is The Word. The Word is Christ. Christ is Son of God. Son of God is I AM. I AM is Consciousness. Consciousness is Identity. Identity is Individuality. Individuality is Soul. Soul is Universal Man. Universal Man is the Divine Ideal or Perfect Idea of Mind. God is Being, Reality, Spirit, Substance, Mind, Intelligence, Power, Energy, Life, Principle, Creator, Law, Will, Love, Holiness, Health, Harmony, Heaven, Good, All. Truth, Wisdom. The Word, Christ, Son of God, I AM, Consciousness, Identity, Individuality, Soul, Universal Man, Divine Ideal.

### JEWEL THOUGHTS

Concerning You and "I" (me.) We are The offspring of Spirit. The formulated expression of Universal Man. We are part of the Universe—God's manifestation of Itself. Our real selfhood is divine; an emanation of Deity; of like substance with God; pure Spirit. I ex-ist because I came out of Ist, an abbreviation of Is It, meaning God Reality, or God Substance. I came out of God Substance. I am Reality. I am an idea of Divine Mind, bearing the relation of child to parent. Divinity was infolded within my being and I must unfold my divinity

in consciousness. I must unfold the powers inhering in my divine nature. Divinity within me is my Savior, my Lord, my Christ, my "I AM," my Son of God. Redeemer of my world-body. For every human being there is a Christ-consciousness to be unfolded. Christ is the Spirit-Principle of divinity within man, the Life-germ of immortality. In Christ shall all be made alive. My Christ-consciousness is my divine ego, my spirit self. Indwelling Spirit is the centre of my being. My soul is outside of indwelling Spirit.

Mind is the builder and maker of my soul, which is my spiritual body. My body of flesh, between soul and spirit, hides my spiritual body from my perception, like the curtain or veil in the temple at Jerusalem hid the Holy Place from The Most Holy Place, or Holy of Holies, where dwelt the Shekinah, or "Glory of the Lord." In the secret place of the Most High, within us, the indwelling Spirit or indwelling Christ forever abides, though the veil of flesh hides our inner Glory from our perception, even as it hides our outer soul-body from being discerned.

God being threefold in nature, I, too, am a trinity; for whatever God is, I must be. Indwelling Spirit—the seed germ of Divinity—must reproduce God in miniature by making me Spirit's spiritual image—Mind's mental likeness. I am spirit, soul, body; but on the plane of consciousness now holding the human race, I first recognize my body, then in the fullness of time my soul, and finally my spirit. When born into spiritual consciousness, it is the birth of the Christ within. I recognize my divinity, and ultimately, if my spiritual unfolding progresses in divine order of evolution, I will consciously realize my unity with Spirit, and there will no longer be a dual consciousness, but one perfect, complete, divine consciousness.

Human nature will be absorbed in divine nature, but conscious identity will not be absorbed in the Universal. The individual ego will forever remain

I, myself; for *this* I understand to be the will and purpose of Divine Mind, our Creator, in the begetting of sons and daughters, or ideas conceived by the creative power of thought proceeding from Divine Mind. Creative Mind would not reduce its divine ideas, or individual egos, to the universal, unexpressed, unmanifested, abstract state of being out of which we sprang into individual consciousness, as that would be revolution instead of evolution.

It would be making progress backward, a concept out of harmony with divine order, which is always progression, never retrogression. Can we imagine Infinite Wisdom thus mocking us, we who are sons and daughters of Deific Intelligence? Yet this would be the Nirvana believed in by millions of our race. God sent Divine or Christ-consciousness into the material state of consciousness, not to condemn the physical sense, as such, (for it serves God's purpose in the individualization of Spirit as conscious identity, that each ego may be differentiated from Universal Man) but that the flesh body through Divine or Christ-consciousness might believe itself the offspring of Deity and know Truth, and be saved from all error.

The greatest errors to be saved from, are belief in matter as a reality opposed to Spirit, and belief in evil as a real power opposed to Good. These false beliefs, through the inherent power of thought, finally bring dissolution to the body. If the experience called death were eliminated from consciousness, the phenomena would cease. A fully developed Divine Consciousness, as with Enoch, Elijah and Jesus Christ, triumphed over the physical body by transmuting its atoms into a spiritual body, whereupon translation to a higher realm ensued. Spiritual consciousness is the life of the body, the immortality of the soul. It is our Way to God; our Truth centre.

Thou, O Truth, art all I want. More than all I need, I find in Thee. Thou art my Spirit self. My Life germ. My divine Love and Wisdom. Beautiful and greatly to be desired art Thou, God's own beloved Truth! Thou art my Christ; God's Son; Immanuel. Thou art pure, innocent, holy, good, altogether lovely. Thou art my perfect Ideal whom I love, worship, praise, adore.

I use the "I" impersonally. "You" or "we" could be substituted for every personal pronoun "I."



## THE TEMPORAL NEEDS OF THE UNITY SOCIETY OF PRACTICAL CHRISTIANITY.

If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.—I. Cor. 9-11.

When Jesus sent forth his disciples he told them to take neither "purse nor script," because the "laborer is worthy of his hire." Religious workers are always provided for by the Lord through those to whom they minister. We are conforming to this law because we are shown that it is best for all concerned. We might be independent and demonstrate in commercial ways by charging for our services, but this would take away a certain sympathy and love of our people, which is essential to the Unity which we are striving to build up in the hearts of all men.

We are not connected with any of the world's commercial enterprises and have no business in which there is personal profit. We deal in *Ideas* exclusively. They constitute our whole stock in trade. We are sending them out daily to all parts of the world, in the spoken, written, printed and silent Word. These are the "spiritual things" referred to by Paul. You who are receiving these ideas find them useful in restoring your health, giving you peaceful and understanding minds, and even aiding you in finances.

As you look over the religious workers of the world, do you find any who cover a larger scope of spiritual supplies? Most of those who ask your temporal things promise salvation of the soul alone, while we show you the way to save both soul and body. This being true, should you not be very liberal in providing us with every facility for carrying forward this work? We think so, and are not back-

ward in asking you for your most abundant support. Through knowing this law which we are proclaiming, you are being greatly benefited, and it is your duty to help all men to know it. That is our aim and we are putting forth every effort to this end.

The Unity building has been dedicated to the work of Jesus Christ, but it is not yet fully paid for, and we are promised that those both at home and abroad, who are "reaping the spiritual things," will see that we "owe no man anything but love." The Unity Society of Practical Christianity is incorporated under the law, and its twelve trustees are giving their time freely to the handling of the funds entrusted to them. If the Lord is moving you to help forward his work with your temporal supplies, you will find this one of the most efficient avenues.

The Unity building is a model structure for this work, and it is the object of this Society to have one like it in every city and town in America, if not the whole world. It cost, say \$25,000, and where is there a town in the land where such a place would not be supported? It is a church, a school and a health dispensary. Instead of being closed six days of the week, it is open continuously, competing with saloons and drug stores, which cater to the sense man night and day the year round. We believe that spiritual things should be as accessible as carnal things, and it is our aim to have these practical spiritual centres established everywhere. After the building here is paid for, our trustees will be ready to assist other centres in erecting similar places.

The work is going right forward and the Lord is blessing it. If you have been provided for, pass your surplus along. The money you liberate in some good work is the only money you keep in the end.

The only happy people are those who strive to make the world better by helping their fellow men. *Peace and prosperity be unto thee and unto thy house.*

---

The universe is a thought of God.—SCHILLER.

## QUESTIONS ANSWERED BY THE EDITOR.

Question 1. Do not all our diseases and troubles come from our worshipping an unreal, or false God — a God of vengeance, an angry God, and fearing an imaginary devil, or powerful evil entity?

Question 2. Does not this constitute the "binding," or being "bound" the Scripture speaks of, from which Truth frees us?

Question 3. Is not the realization of the true Good, as the All in All, the only Spiritual Entity, Life, Force, Intelligence, etc., and the understanding that there is no devil, only carnal mind, ignorance, together with the knowledge that we are all drops of the Ocean of Divinity in Spirit, constitute the Truth that makes us free and heals all our diseases? — J. H. M.

1. If we worshiped the true God, and carried out the inspiration of His Spirit, we would have no error thoughts, consequently no diseases, and our minds being filled with good we could have no consciousness of the opposite, hence all fear of a devil or evil would be an impossibility.

2. The creative power of thought in the formed world binds or sets free the faculties of the mind. If thought is inspired by Truth, there is consequent freedom and liberty to grow in every direction, and enjoy all the privileges of life under the Divine Law. Jesus, representing the Man who understood and worshiped God the Spirit, said, "Ye shall know the Truth and the Truth shall set you free."

3. It is the understanding and demonstration that Goodness and Truth are the only realities that sets us free from sense delusions. We may have a perception of this, and intellectually understand that God is Good and God is All, and that the devil and evil are creations of carnal thought, yet having built up, through our thinking power, states of consciousness impregnated with erroneous ideas, we must, through denial and repentance, destroy them and put in their place creations founded upon Truth. So the follower of Jesus Christ finds it incumbent

upon him to both understand, and demonstrate in his daily living the Truth that God is the only Good, and that all evil and disease is unreality, consequently unworthy of his creative power. Man must constantly be on the alert lest he give the creative power of his thought to building up error through resisting it. For example, if one believes that the devil is a powerful personality, and earnestly sends out his thought, accompanied by fear, day after day, he creates a demon after his ideal, and it goes forth to the minds of men, and does just what he has said it would do. This is true of evil of every description.

Spiritual man also makes manifest the only Good, of which he himself is the *supreme* manifestation. Thus Jesus Christ was really God manifest, or the one and only invisible Good expressed in character and form. It is the privilege, and, in fact, the duty of every man to be like Jesus. As Paul truly discerned, we are joint heirs with him of all that is contained in the Divine Mind, or God-head.

Just here we may make clear that much discussed proposition, that God, the Good, does not know evil. It is God, the formless Principle of Being, who is of "too pure eyes to behold iniquity." God manifest Christ Jesus, may discern the existence of this transitory error, but not enter into it. The claim is that Jesus was tempted in all ways like unto us, but without sin.

A correspondent writes: "I read in UNITY that you need a new organ in your auditorium. I also read that you demonstrated supply and support for people. If you trust the invisible resources it seems to me that it is all unnecessary to ask anybody else. I have thought a great deal about this question, and would like an answer through UNITY.

— MRS. J. N. H.

This point seems to bother quite a number of people. They think that because we can demonstrate prosperity for others, we ought in some way manufacture greenbacks out of the invisible atmosphere. We have explained this matter so often that it seems almost superfluous to again call attention to

the Law. We make a specialty of the Cause side of existence; we deal in ideas exclusively. We supply people with thoughts which they take and produce things. When a business man is discouraged with the way his affairs are going, and has become confused in financial thought, we bring him back to center and poise, and restore harmony in his mental atmosphere. This is a sample of the way we do our work. Thousands of people get lost in the thought atmosphere of famine and want. We take them up and hold them in the consciousness of plenty, and they work out success. We do not pretend to do any temporal work that brings profit or increase in our own affairs; this is left to the people who send us enough to meet our daily needs. This is the law under which we work, and we find it logical, practical and successful. We want a nice organ in our new auditorium, and we know that there is somewhere a supply for our demand. We speak the word and send it forth to be fulfilled. "Ask and ye shall receive; knock and it shall be opened unto you." We are demonstrating the power of mind to bring to man supply for every need. If all people would trust this Mighty One in the very midst of them, and *speak its Word*, poverty and lack would disappear from the earth.

## ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

233. "The Law of Attraction" possesses for me a fascinating interest, but I cannot quite apprehend some of its principles; for instance, what is the *modus operandi* of an answer to prayer? How does the intensest desire of my heart receive the wished-for satisfaction? What is it that determines the time, place, and manner of an answer to prayer? Why are many prayers unanswered? How may one know if the desire of his heart will be satisfied? If our desires are promises of their fulfillment, why should we qualify our prayers with the proviso, "if it is Thy will?" How may we know when our demands conform to the will of God?

—G. H. T.

The "*modus operandi*," whereby we may receive

answer to prayer, is contained in the teaching of Jesus on the subject. He said, "When ye pray *believe that ye HAVE*, and ye shall receive." When one prays in this mental attitude, the prayer is not a petition for things, but an affirmation with praise and thanksgiving that the thing desired is already possessed. The power of thought is dynamic, and when the desire is intense, and held to with unwavering faith in its fulfillment, then the desire becomes the prophecy (not the promise) of its own fulfillment. Concentrated thought is creative and brings into manifestation according to the character of the thought entertained. In this way do we help answer our own prayers. Our state of readiness to receive, determines the time of answer to prayer. Place and manner are under the guidance of Infinite Wisdom. Our prayers remain unanswered oftentimes because we either have not asked "in faith, believing," or because *we* have attempted to work out the manner in which they shall be answered, instead of leaving it to the Spirit. If every desire of the heart is for righteousness, we have the assurance that they shall be satisfied. "It is the Father's good pleasure to give you the Kingdom." It is the flesh, warring against the Spirit, which has to be brought to the state of consciousness which acknowledges the will of the Father as the only will; but when one is spiritualized in mind and body, he no longer needs to qualify his prayer with "if it is Thy will," for he knows there is but One Will, and that Will is done in him. When we have but one motive in life, and that is to be perfect even as our Father in heaven is perfect, then we may know that our desires will be in conformity to the Law of Good.

234. Please tell me why, if matter is crystalized Spirit, there is "no reality in matter"? Must it not be real if it is Spirit? I do not understand.

—H. H.

Crystalized Spirit is a misnomer. To be crystalized is to be set, fixed and unchangeable. Spirit is

active and ever expressing Itself in different phases of manifestation. All is Spirit — there is no matter, in the usual acceptance of that term. No inert, lifeless matter, but Spirit in a state of manifestation which makes It more perceptible to these finite senses. Take an illustration: Water at a low rate of vibration becomes ice; at a high rate of vibration becomes steam; and yet ice, water and steam are of the same substance. This which we call matter is spiritual substance, just as much as the mind which produced the manifestation, and each is real upon its own plane.

---

## EDITORIAL MISCELLANY.

TO THE EDITOR OF UNITY — Permit me to suggest that in your answer on page 49 of the July number, there is a concealed danger, except to the few who are able to receive it. While all must admit that the "sex nature" holds a place of primary importance among the secret processes of life, and is indispensable to its welfare and continuance in the human form, it is also true that it is special point of danger, as the Bible asserts, and as all human experiences prove, for it is not only the channel through which the life of the race perpetuates itself; it is also the ladder on which the lower forms of creature life which precede it, and specially the lower types of human life in which the spiritual element was submerged under the carnal, are seeking to clamber out of their hades state into higher conditions of embodiment. Hence the necessity imposed upon us, not only to guard ourselves against any "excess of riot" here, but, as members in the organism of humanity, to aid in the uplift of the whole by keeping the body pure and undefiled, as a living sacrifice to God, which is our reasonable service. It is significant that this injunction with its "therefore" is given in Romans 12:1 immediately after Paul's wonderful disclosure in the eleventh chapter of God's great designs of mercy toward all mankind, both Jew and Gentile. The channel of this great good to the many must be the consecrated few.

It is because, as it seems to me, the language of your answer does not sufficiently recognize the obligations and restraints put upon this function during this parturition period of creation in which, as St. Paul preaches, it is in bondage preceding its outbirth into the "liberty of the glory of the sons of God," that I venture upon this criticism. — REV. L. C. B.

As our good brother truly states, there is danger in

giving advice in matters pertaining to the life centre. It has been so degenerated by falsity and ignorance that words explaining its true character, and how to redeem it, fall on dull ears. Yet it must be lifted up, for in no other way can the life in the organism be perpetuated. When this centre begins to wane and lose its vitality, all the rivers of life dry up, and old age and crystalization, and, finally, disintegration follow.

On the other hand, when the fires on the altar of life burn in sense consciousness, another form of destruction is set up. The lust for physical sensation destroys the organism through the fires of hell. But there is a guiding, directing Intelligence and Spiritual Force that, rightly used, will reduce to harmony, and, at the same time, keep alive this all-important function. This is the Lord God of man's consciousness, which, when he openly worships, and seeks constantly to obey, will protect him from the serpent of sense. Asceticism would kill out the life; which is the wrong course. By invoking, day after day, the presence of our Lord as the spiritual life, light and power of our body, and concentrating our minds in the various functions, and consciously dedicating them to God, they are freed from the lust of sense and transmuted into the purity of Spirit. This overcoming and purification of the twelve centres in the organism is referred to in Revelations as the Son of Man sitting on his throne, judging the twelve tribes of Israel.

---

My soul melts into the Great Oversoul, into the Heart of the Infinite. "I am one with the Father." Here in this clear understanding, I meet and commune with the Illumined, both in the seen and in the unseen. Here I have all wisdom, behold all things, and hear all glorious truths, and am consciously one with the Eternal Beauty, Harmony and Peace, which is God.— M. EVALYN DAVIS.



## THE CONVENTION.

Having spent the week in Kansas City, Mo., with the convention held under the auspices of the Unity Society, I am led to tell my readers something of this wonderful healing center.

This Society had its inception about twenty years ago with a few souls who had determined to practice the so-called New Thought principles. The history of this Society reads like a romance, and it is only by getting a word from those who have looked on that we learn of the Christlike faith and trust that has brought the wonderful results into the manifestations we see today. Mr. and Mrs. Charles Fillmore decided in the beginning of their work of healing and help to make no charge for their services, but to depend entirely upon the love offerings of those interested in the work.

It is easier to give some of the great results as we see them today than to give a history of the striving to overcome the customs and thought of the world in regard to sin, sickness, supply and selfishness. Some of the joy of this week when they dedicated a beautiful new building for their use can be imagined.

Three years ago a building committee was named. At the end of the first year they reported a building fund of 25c in the treasury. Were they discouraged? Not a bit of it. A new committee was appointed, and in their magazine, *UNITY*, they announced they were going to build a new home for Truth work with the result that they dedicated a property this week that would readily sell for \$25,000; and that without begging a cent even from God, for they do not beg for what they want. They owe something on the building yet, but they received in love offerings over \$6,000, and not a large sum from any one person.

*UNITY*, their splendid magazine, is \$1.00 a year

and has between ten and twelve thousand subscribers. Then they have a big circulation of *WEE WISDOM* and give and sell many other publications. But these manifestations are the lesser part in their great work. There is no doubt this is the greatest healing center in the world. They believe so firmly that all things are possible with God, that they never turn anyone away who comes to them desiring help and believing in divine power.

I could fill this paper with testimonies of grateful souls who have, without money and without price, been benefited and made well and strong by this Spirit which abides with these people. When I would speak of the spiritual atmosphere of this place, the love, faith and knowledge that is here in the hearts of this Unity, I feel the poverty of language. No word can make it plain; it must be felt and proven to be appreciated. The height and breadth and depth of their love for every living thing can only be measured by Christ.

They are as fervent in affirming God's love, wisdom and health for the one who feels it necessary to employ a surgeon as for the one who comes to them believing he can be healed. They are absolutely no respecter of persons; they see only the Spirit which is in everything with life. I could tell of many of the beautiful, helpful acts of this Unity, where to all human mind there was no promise of any beneficial returns, but that does not cause them to hesitate a minute. There are eight people directly identified with the healing department of this work. They are: Mr. and Mrs. Charles Fillmore, Judge and Mrs. Benson, Prof. LeRoy Moore and wife, and Mr. and Mrs. F. M. Drake. While no two of these members of the Silent Unity express the Spirit in the same way, they are in perfect harmony and love; and all work together.

Mr. Charles Prather, a man of ability and high ideals, is the business manager. Mrs. Jennie Croft, an associate editor, is another strong, sweet soul

who looks after the library and much of the other work of the Society.

One of the most beautiful characteristics of this Unity Society is the freedom accorded all men to develop the Christ in each individual as he sees the truth. If he is a member of a church and loves it, and feels that he can best manifest or do God's work there, then that is the place to stay. This freedom which can only come by abiding in the Truth is now a part of their lives, and their work is greatly blessed by it.

I will not speak farther of this Society, but should anyone desire information, he can write to the Unity Society, 913 Tracy Ave., Kansas City, Mo., and receive that information, and if he has ears to hear, that is, if he is ready to learn the Truth as taught by Christ to his disciples, he will be made better and happier by coming in contact with the thought of these people.—MRS. OLLIE I. ROYCE, in the *Phillipsburg (Kan.) Dispatch*.

---

#### CONVENTION NOTES.

The October issue of UNITY will be our Mid-Continent Convention number, containing the proceedings and most of the addresses delivered during the Dedication Week.



The Joyful Circle is the name of our young folks' society. One evening of the Gala Week was devoted to its artists. The editor of WEE WISDOM prints the whole program in the September number of that publication, also a "History of the Joyful Circle," by Lowell Fillmore. The children of the Sunday School also gave an entertaining program of songs, exercises and music. Some of them were in costume, like the picture on WEE WISDOM's cover.

The workers at Unity Headquarters desire to apologize to the visiting friends for their lack of attention to them during the busy days of the Convention. We wanted to meet and talk with you, every one, but the time was short and many things demanded our attention. Come again next year, and we will do better.

The daily work of the Convention was ably handled by Charles Edgar Prather, Chairman of the Program Committee.

It is proposed from many sources to have an annual Convention or Summer School at this place. About the middle of June

has been suggested. The weather is always pleasant here at that season.

—CHARLES FILLMORE.



What I heard at the Convention:

Dr. Alice B. Stockhom, of Chicago, said, "I never met a nicer lot of people, a more loving welcome, nor received a more spiritual uplift anywhere."

Mrs. Graham, of Waterloo, Iowa, said, "I was told that sometime, somewhere, I would find the Golden Key that would unlock the treasures of life for me. I am thankful to say I have found it here. I am satisfied now."

Mrs. Lucia O. Case, of Topeka, Kansas, said, "I have had a glorious time. Here, take this dollar back for the building fund."

Everyone seemed to be filled with praise and thanksgiving. It has been my privilege to be the musical director for four conventions of a like character. I must confess, however, that I never felt the real spiritual love and harmony anywhere that was expressed here. Everything moved along in divine order. Mr. Charles Edgar Prather officiated in a masterly way and kept the ball rolling.

—LEROY MOORE.



Mrs. Lucia O. Case, of Topeka, gave an inspiring talk, expressing her strong, positive faith in the healing power of Jesus Christ. By the faith and earnestness with which she voiced the truth that Christ is now complete salvation from the grave, she uplifted and strengthened the hearts of others, and helped to raise the keynote of the Convention, and bring it in tune with that Infinite Love which offers nothing less to man than complete salvation for spirit, soul, and body.

—EDNA CARTER.



It has been my privilege to attend a large number of conventions called to promote different objects, several of which might be classed as New Thought, but never have I attended one of such deep and sustained interest as this Mid-Continent Convention. It continued for practically eight days, and the sessions were almost continuous from 9 A. M. to 11 P. M., and during most of this time the weather was very warm; yet the interest never lagged, but was sustained throughout, and there were no dull sessions.

The distinguishing features of these meetings were perfect harmony and the high spiritual quality of the addresses and lessons.

The very atmosphere was charged with this beautiful unity and conscious spirituality which was sustained and added to by appropriate and soul-stirring music.

The influence of these meetings must be great and lasting, and Unity Society of Practical Christianity has entered a larger field of power and usefulness than ever before.

We can all join in the thought and feeling of a lady who remarked to me at the close of these meetings, "These were days never to be forgotten."

Within the past year, meetings and conventions for the promotion of practically the same objects have been held at Nevada, Mo., Boston, Hartford, and Washington, D. C.; and the World's New Thought Federation is to hold its annual meeting in Chicago, in October, and thus shall the "whole be leavened."

— HENRY H. BENSON.



The Mid-Continent Convention in Kansas City was a spontaneous outflow of the Spirit upon the hundreds who had gathered for the blessing. It was a Day of Pentecost, and all were imbued with power from On High. Words of wisdom and life and love flowed from the mouth of each speaker, and the music was an inspiration. The general sessions were opened and closed with affirmations for silent prayer, and the spirit of love and peace reigned over all.

People were present from Maine to California, from Michigan to Alabama, and from India, and everyone expressed the joy of the occasion.

Large classes were taught in Christian Living and Healing, by Mr. and Mrs. Fillmore; Concentration and Realization, by Prof. LeRoy Moore; and the First Principles of Public Speaking, by Chas. E. Prather, assisted by Mrs. J. W. Johnson, of Lincoln, Nebr., teacher of Delsarte.

The corner stone of the new building is unique, in that it bears no date to show time or age, the inscription cast in a solid copper plate being, "Built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," Eph. 2:20. Following are the articles placed in the stone at the dedication by President W. G. Haseltine: A copy of the first issue of THOUGHT; a copy of the first issue of UNITY; a copy of the first issue of WEE WISDOM; copies of the August, 1906, issues of UNITY and WEE WISDOM; a copy of the Convention program; a copy of the *Kansas City Post*, containing a write-up of the new Unity building; a list of the names of about 1,950 persons who had contributed to the erection of the building; a rose thrown by Mrs. Jennie H. Croft, and a buttonhole bouquet from Mr. Fillmore's coat lapel.

—CHAS. EDGAR PRATHER.



The earnest desires and prayers of all Unity's friends met their fulfillment during the week of Convention which dedicated the new Unity building. Especially was this true on Wednesday, August twenty-second, when the corner stone was laid with appropriate ceremonies. Gathered under the spreading branches of a noble maple tree at the corner of the building, our beloved leaders, Mr. and Mrs. Fillmore, and the Board of Directors of

the Unity Society of Practical Christianity, conducted the impressive and beautiful service which consecrated the building to Truth. Friends from many parts of the country, and one from India, were present to enjoy with us the culmination of our hopes.

Prof. LeRoy Moore as musical director, assisted by the Unity choir and several soloists, made music a feature of the Convention which was an inspiration.

Those who were not present at the reception given by the Board of Directors, assisted by the Woman's Auxiliary, missed a delightful evening. The little ones of the Sunday School gave a pleasing entertainment, after which a social time was enjoyed by all.

Unity Inn was in full operation, and we heard nothing but praise for the excellent vegetarian meals which were served.

The Convention was an eminent success from an educational standpoint. So many aspects of the Truth were presented by earnest thinkers and workers, that one could not fail to receive enlightenment and inspiration.

The spiritual uplift and unity of thought and purpose were most strongly felt by all present, and we feel that the Convention will cement the ranks of New Thinkers in closer union, and be a strong factor in the spread of the Gospel of Christ.

—JENNIE H. CROFT.



I remember my stay among you all with great pleasure, and feel that it did me good to be with you. The atmosphere of perfect love and good-will among all the busy workers there, was most noticeable, and I am sure everyone so fortunate as to be with you at the Convention, returned to their homes and daily avocations, well pleased and benefited by their stay in your midst. We all love Unity, and everything connected with it, and its future is bright with promise of greatly added usefulness, as the years go by. I hope to have the privilege of spending some time with our Unity people during the coming winter, and going through a class conducted by Mr. Fillmore, when there is more time for grand thought than during the over-full Convention. Now thanking you one and all for your uniform courtesy and appreciation, and hoping to meet with you again in the coming years, I remain sincerely yours,

— MRS. J. W. JOHNSON,

Lincoln, Nebraska.



My thoughts are so often with you, and the sweet memory of my short stay at the Unity building during the week of the dedication, that I am constrained to write you. My heart ever throbs with gratitude and happiness over the pleasant times during that week, especially that evening after the little talk I gave

of some experiences in India and the great need of female education there, how Mr. Fillmore rose to his feet and proposed a free-will offering for the Hindu Girls' School at Dehra, and the amount of fifty rupees (\$17.00) was given and forwarded to India. I think that evening was one of the happiest spells of my life. Such a hush of holy love came over me, filling, as it were, the whole temple, and the people were so imbued with Divine Love, surely not only the money went to India, but a blessing beyond the knowledge of human thought. The memory of it all thrills me with joy even now. Bless you my brother, my sister in Truth; may the good work you began in Kansas City some years ago, grow continually, as it has done, until not only in America is it known, but that the whole world may become acquainted with it.

—EVA A. WELLMAN,  
Los Angeles, Cal.



I still hold you all close to my heart, and know that the good words and work go on. I never was so impressed with the numberless forms of speech in which the same Truth can be expressed. What an evidence of the divinity of minds! As no two noses are alike, every face is unlike every other face, so no two think exactly alike or put a similar thought into the same expression. After all, the Unity is in the one impelling power — the life intelligence and substance of all things. I know as I received great good from my sojourn with you, so all equally will receive a blessing from this conference. To each and all I send heart love.

—ALICE B. STOCKHAM, M. D., Chicago.



The Unity Inn and Vegetarian dining room was a very much appreciated auxiliary to our Convention accommodations. The house is located on the rear of the lot joining the Unity building; has verandas on several sides, with a large tree at the entrance, making it a cool retreat on a sunny day. The manager of the Inn, Mrs. M. E. Filkin, knows a great deal about vegetarian cooking, and her table was universally appreciated and approved. The cards read, "Vegetable Oils Used Exclusively in Cooking." "All the expenses of this house are met by the freewill offerings of its guests." "Freely ye have received; freely give." The house was well patronized, 140 people taking meals there Dedication Day.



The Dedication Exercises held at the new Unity Building, August 19th-25th, were in every way a success. The attendance was large, and the addresses, songs and other parts of the program, both entertaining and profitable. The spirit of love and ease brooded over all.—*The Life*.



### **Inspired by the Spirit of Truth**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 12,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

*Special Notice* — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can serve, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,  
913 Tracy Avenue, Kansas City, Mo.



## Class Thought.

(Held daily at 9:00 P. M.)

September 20th to October 20th.

THE TONGUE OF THE WISE IS HEALTH.

---

## Prosperity Thought.

(Held daily at 12 M.)

The Spirit of prosperity is constantly with me and active in all that I do.

---

## ADDRESS THE SOCIETY.

Send all letters and telegrams concerning healing to the Unity Society, Unity Building, 913 Tracy Ave., Kansas City, Missouri.

Some folks think they will get better results if they are treated by an individual healer, but our experience is that the healing averages higher where cases are handled from the impersonal standpoint. There is good reason for this—the work is not done by the healer, but by the Spirit of Truth, and where both patient and helper forget self and centre all power in the Great Supreme, the consciousness is raised to a higher plane and the result Divine.

We are striving to get away from personality and know only Spirit, and to do so we shall require the co-operation of those who ask our help. Do not ask for special treatments by some member of the Society, but let the Spirit of Truth lead you into all Truth.

“Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of Truth.”  
—John 14:12.

## LETTERS FROM EVERYBODY EVERYWHERE.

A splendid friend, who writes an interesting letter, telling about her demonstrations, ends it with this proviso: "Please do not publish this letter. In a little while I shall send one for publication, because it helps others wonderfully to read them — I know how much."

Our readers often write that they get more courage and inspiration out of this department than any other in the magazine. Here is a striking illustration of the power of talking success and health instead of failure and sickness. Take the hint, and never mention your defeats nor ills. Talk about your prosperity and your strength to do whatever comes to you to do, and see how it will stimulate your friends, and your own bodies and affairs.

People ask if we ever have failures in our work of helping people. No real failures. Some are slow to respond, and expecting an instantaneous miracle to be performed, are disappointed. But when they persist and learn the law, they are always finally helped.

The gratitude and generosity of the people who ask our aid is marvellous. We are often told that we cannot keep going long on a free-will offering plan, but the fact is that we have been going right along in that financial way for nearly twenty years, and there is more money in sight for us every day. Everybody wants to give us something for helping them, and hardly anyone tries to take advantage of the system. When we give with our whole heart the patient can't do too much in return. Instead of feeling that we are not getting enough for our work we find ourselves now and then wondering if we are giving value received.

Once in a great while we get a letter complaining that there has been no perceptible improvement from the ministry, and a desire for the return of the money sent. We always refund promptly in response to such letters. We do not want anyone to feel that we have not helped them to the extent of their monetary investment, and we consider it a favor to have them ask for a return of the cash. We find that it is not wise to have anyone sending us dis-

satisfied thoughts. If you have such disgruntled ones in your affairs, and you can buy them off with a few paltry dollars, do so at once, though it takes your last cent, and stop the disintegrating force that may be cross-cutting the success currents coming your way. "Make friends with thine adversary quickly."

Unity has been my great help. Each one has been read over and over again. The red sheet has helped me to hold on and overcome when otherwise I would have given up in despair. I have called on you for help many times and have always felt a response. I have sent two of my UNITYS to London. They are well pleased with them and could sense the power in the red sheet.—M. E. L.

I write to let you know that I have passed my examination and have received my diploma, which came only a few days ago. I wish to thank you for your efforts in my behalf, as I know that you have been a wonderful and lasting help to me. I also enclose another offering of one dollar, which can be but little compared with the benefits received.—E. F.

I want to thank you for the benefit I have received from your help of red leaf and also in reading the books you sent. They have helped me wonderfully.—Mrs. N. C. W.

I am so thankful for what the Society of Silent Unity has been doing for me. My constipation and general health are so much better.—Mrs. E. S.

I want to tell you that I can feel and see the good work you are doing in my family. Mr. I. has made a start toward success and is confident of it ultimately and that quite soon, too. I feel the peace and calm that the spirit gives.—Mrs. K. I.

I have been a subscriber to your UNITY for over two years. Spiritually it has been the greatest help to me and I eagerly watch for each month's number, knowing that it will help me to overcome so much that I have to contend against—that is, by sending me the right thoughts.—I. M. D.

To thank you for what you have done for me I can hardly find adequate words. I asked that you would bring my husband's love back to me. The result has been wonderful. He is so sweet and good to me, full of little courtesies. Each day my heart is singing with praise and gratitude to the Father who has worked this wonderful change through you.

I have read many magazines, but UNITY seems to bring results, and results count.

I have used the red leaf for headache and other ailments, but when I sprained my foot, suffering intense pain and being unable to even put it straight on the ground, I found out some of its wonderful powers. I bound it on my foot; by evening I could put it on the ground, and next

morning I could walk as well as ever. My husband was awed.

I lent the leaf to a lady whose baby was ill. It soothed the child immediately. Another neighbor cured a pain in her chest with it.—M.

My daughter has faith in God and in your Society of Silent Unity. Last week she had a bad cold and cured it with the red leaf. She is now wearing it every night on her head to help her memory.

We find UNITY a great blessing in our home and the red leaf all it is claimed to be.—Mrs. E. F. N.

Yours of the 21st stating you had put Mrs. P. under special treatment was gratefully read. Two days ago there was apparently nothing encouraging about the case, but yesterday she said the lump was smaller and her stomach felt better than for a great while, and did not thump so. When the doctor came he was greatly surprised upon examination to find that the lump was smaller. Said he never saw anything like it and couldn't understand it.—E. W.

I know I have been greatly benefitted this last month. My health is better in some respects and I know I feel stronger spiritually and more hopeful for the future.—Mrs. W. S. B.

I feel so much better in every way under your treatment for health and prosperity that I will soon be able to rise above all abnormal conditions. May the day be hastened when all shall know the Lord from the least to the greatest.—O. L. K.

Well, you wrote me that my July bills would surely be provided for, and for me not to worry one bit. Oh! What a comfort that letter was! I gave thanks almost constantly and I dropped all burdens and a wonderful demonstration has taken place. Money enough has come to meet the July bills, large as they were. It came from a source, but all due me, and I have nearly enough for taxes. I hasten to tell you. I bless you all. I am several years younger.—L. P. T.

I also wish to send one dollar for the Silent Unity class. I know it has helped me, particularly during my six weeks of hard work and trying experiences, which have done much to strengthen and build my own character, and also to be of use and service to others. This did really sweeten all my duties and I learned to do things which before were disagreeable and irksome to me. I am learning more and more to realize that love is the keynote of truth and I do want to become more and more filled with this consciousness of love. I thank you for your kindly interest and help and I know God is blessing you.—F. W. P.

I will write again to let you know that I am well of stomach trouble. I am so thankful that the science has done so much for me. It is wonderful to know what power God can work through man.—M. C.

I believe in UNITY strongly and feel that my condition has been improved right along since my connection with it.  
—E. A. B.

I had a swelling on my finger—some said fellow, some blood poison; I thought erysipelas, blood poison sure. I was in such pain—the back of my hand all swollen, and starting up the arm. I told my foreman he had better hitch up the horses and take me to M. to a doctor. But as I lay on the bed, hand tied up above the wrist, I thought: What is UNITY doing that I must suffer like that? I pulled rag and medicine off of the hand, bound it in the red leaf and in the morning you would not have known the hand, it was so nearly well, and it has conducted itself very well ever since.—M. P.

There seems to be changes for the better in my affairs in every direction. There are quite favorable prospects for the sale of property that I have been anxious to sell, and I am much better in health. Some of the debts owing me, which looked hopeless, have been paid, and I am coming out of the wilderness, I am sure.—Mrs. C. B. D.

Well, I am happy and thankful to say we were harmed but little, as we were just out of the fire line, although we witnessed many sad scenes and suffered much from excitement and fright for three days and three nights. With the many hundreds we also gave a farewell look at our house with most all our household goods and many things that were dear to us and fled to the hills for safety. There we could look down on our dear old city and see the fire raging and fast eating its way up to our own neighborhood. We never expected to see our house again, but what did we care for all earthly wares and treasures, for every one of our dear family were huddled close together in a little tent we happened to have. We were happy, Oh, so happy, because we were all saved and alive. We did not stop to cry over what we supposed we had lost, but was all ready to begin life all over again; start at the foot of the ladder with nothing and thought of nothing else but thankfulness. We were surprised when we found we were out of the fire line and had a house to go back into.—F. N. H.

I do not know how to thank you for all the good that has come to me through you. My husband and son are much better. I have been sustained and upheld through all this seeming trouble and kept well enough to act as nurse.—R. A. D.

I am better, both in my physical and mental life, and my financial affairs are not as dark as they were.—E. H. C.

A month ago I wrote to you for treatment for finances and have been greatly helped. Have also been helped spiritually.—Mrs. C. E. H.

I and my daughter both feel very grateful to you for all the many kindnesses we have received and with so little return. We are progressing financially, as well as spirit-

ually, much more than we had hoped for under our present conditions.

I relieved my little boy of severe pain in the stomach with the red leaf. O, what a blessing it is.—Mrs. S. E. M.

A friend loaned me UNITY. I felt that there was some reason that the little book was directed to my hands. There was a red leaf in it. I had a dreadful headache; I laid the red leaf on my forehead and inside of ten minutes the headache was gone. I have faith and believe in the healing power.—Mrs. A. M. P.

Your treatments have helped us all so much. The children get along better. Our future looks brighter. We are out of debt and enough to go on—something unusual, as we have been in debt for five years. Baby's thumb is much better. You are doing a great work. Unity helps me so much. I use the red sheet when I go into silence and I find it brings me peace, sweet peace. I thank you so much for what you have done for us.—Mrs. I. M.

I want to ask your help and tell you how you have helped me. I have taken your dear little UNITY for about six years, and should I have to part with it, I should feel that I had lost a very dear friend and companion. A year ago I was in trouble and ill, and having been a widow for six years with two dear little girls to support, things looked very dark for a short time, for in some way I seemed to have lost my bearings as it were. But after reading UNITY one day, I seemed to take new courage, and sitting down, wrote you of my problems, or some of them at least. You came nobly to my help, and in a short time the tangle seemed to begin to straighten out. It is all so plain to me that all my good-fortune came through you. My health is also improved.—K. C.

Here is an offering of love. The treatments have been received with deep gratitude, and are surely helping me. I joined the Society about two months ago. Am faithful in keeping the silent hours. I realize the beautiful spirit in which you work, and your power.—M. E. Q.

My mother is better—ever so much better. She is so thankful and thinks she will get along all right now. I wrote you a month ago that I am much better. I have read your magazine for nineteen or twenty years, and know it has helped me much to live a better life. God bless UNITY and especially the Fillmores. I know and feel you are teaching the truth. I always believed in divine healing and know that death must be destroyed and overcome.—Mrs. C. B.

I have just as good a report to give this time as I had in the last letter. I have been feeling quite well lately, and Mr. T. hold me he didn't know when last he felt so good. You have no idea what a relief it is that my back feels so much better, and how can I thank you for doing me and mine so much good. I am certainly very grateful and know that God will repay you for all the good you have done, as I can not fully do.

I have so much faith in UNITY Red Leaf, and would ask you to send me one this month.—M. M. S.

My husband's eyes have been getting better all the time, and he is a changed man—home every evening, and seems happy and contented; carries with him the Red Leaf from the February number of UNITY all the time. I am very happy over these results.—H.

Please find enclosed \$2.00 for another month of the spoken word of truth and healing. My daughter is very much improved, her back is now seldom spoken of by her, and she is about her duties. She is so much better than when you first took her case. As for myself, I too, am wonderfully improved. My hands have not been as well for years, as I am not conscious of them all of the time. I noticed the change for the good the first of March, and I have used them right along in various hard work every day. I praise and bless the Father and His loved ones who are speaking forth the words of love and truth for His children. My limbs and ankles are much better, and I am so healthy and sleep just like a baby, and no matter how hard I work, I can rest up in five minutes and feel just like new.—A. C. L.

I am much improved in many ways. I do feel encouraged. I have felt your vibrations and I feel grateful for your interest. Thanking God for the privilege of being with you in spirit.—Mrs. B. D.

The little girl is improving steadily, gained one pound last week. The baby is just as well as can be, and they send me very good reports from home. Father is in excellent health.—R. K. M.

The past treatments have been of so much benefit that I desire to keep on with them until I fully realize that God is my life, health and strength.—C. P.

I have been to see my mother and find her so much better that I am so glad I do not know how to express myself.—Mrs. E. W.

My mother and father continue to improve. This month there is an improvement in my mother's power of memory, accompanied by better appetite. My father is walking more erectly and looking younger and fresher in the face. Many thanks for your great kindness.—A. W. C.

I write to let you know that sister M. is still improving. She sends you a \$5.00 bill.—Mrs. J. C. H.

Words are inadequate to express the gratitude I feel toward you who have helped us in the realization of the truth, which is so rapidly freeing my sister from the belief in the claim of paralysis.

When I sealed my letter to you asking for help I was almost in despair, so real seemed the evil claim to power over us. But, as I placed the letter in the screen door for I would realize the Father's love. I cannot explain the com-

motion that was going on within me for a few minutes any better than by referring to what must be going on within a volcano before an eruption. Then all became smooth and quiet. I was in the Father's bountiful love and that other state of mind has not been back since.—L. N.

I can truthfully say I feel that I am growing stronger in many ways. I am trying to understand and learn the way to grasp the great secret that will unwind the mystery of life.—Mrs. E. Y. B.

Rapid improvement is taking place. Am using the red leaf faithfully. Please hold me another week, then I think I can go alone. Many thanks for the treatments.—E. A. R.

I want to thank you for helping me. My feet and limbs are not swollen as they were and are more supple, so I have been able to do my work with a great deal more comfort. I am so thankful for the blessing of being able to walk.—Mrs. A. C.

UNITY is so unlifting, so helpful, so full of the spirit of the living God applied to every day life that it has become a welcome member of our family. For high spiritual truth, lifting the soul into the "rest that remaineth for the people of God," it stands pre-eminent. No one can read its pages and fail to catch the "spirit of the ever-living God," always present, ever abiding with us. It is for each reader to personally apply the truth as set forth in its pages to reap a rich spiritual harvest. May "life more abundant" continue to flow from its hallowed pages, like a great river, until every nation and people upon the earth is enriched and blessed by its living waters of truth.

I received a letter from home saying sister L. is fast improving. She has her mind again and seems as sensible as ever. My sister M. says the doctors said they could do nothing for her, because she would not take any medicine. They said they would better take her to the asylum. That did not worry me any. I saw my only chance was to write to you quickly. My sister M. says L. was not harmful, but they could not get her to talk. All she would do was to kneel and pray and her eyes would stay in one place. She brought her home that night and slipped a red leaf in her pillow and the very next morning she was a changed girl. She had her full senses again. As M. said, "This is God's blessing to have L. restored to health again."—K. M. S.

My little daughter had coughed incessantly all one night. The next night she took the red leaf and laid it under her pillow. She slept beautifully and said she felt so happy. She is devoted to the truth and has had beautiful demonstrations in her school work and among her little friends.—M. B. L.

I am the lady whom you treated thirty days for catarrh difficulty. You not only helped me at the time, but from my experience with two similar attacks since then I am satisfied that you have done me lasting good, for which I wish to express my heartfelt gratitude. I also enclose an offering as an expression thereof.—E. J. F.



I take this opportunity of telling you how much UNITY has done for me. I am greatly improved both physically and spiritually and desire to continue the treatments.—E. O.

I want to tell you how much my friend has been helped that I asked you to pray for. He has not been sick to speak of since.—J. E. R.

We are both feeling the benefit of your treatments and my husband said that he would like to be remembered by you always in the good thought. His head is clearer and he can see things in a better light and he feels a new awakening of the spirit.—Mrs. L. B.

I am so glad to tell you that my daughter, for whom I asked your assistance, has now a nice position; also that her health is greatly improved. I thank you so much for your loving aid, also daily thank our heavenly Father for his great goodness.—E. M. S.

When I wrote you I was almost desperate. I had no money and no home that I felt was really mine. In two weeks after writing you a relative asked me to come and make my home with him, so my earnest wish for a home was granted and I have been able to earn a little money embroidering. I feel prosperity has come to me.

The Cady Lessons and UNITY are a great help to me. I am able to manifest more spiritual and physical strength and am rubbing out some errors in belief. Truth is shining forth every day and I thank God for it.—B. W. S.

One month ago today I wrote you for treatment for spiritual strength, prosperity and understanding. I received your letter informing me that I was one of your number and receiving treatments, but I was well aware of it before your letter reached me, for your loving vibrations filled me with such strength and power that my heart was full of joy and I praised God continually. My understanding is increasing to a wonderful extent. I have held poverty thoughts all my life and have been reaping the result, but things are shaping themselves to work together for my good. I have lost, to a great extent, that feeling of worry, fear and anxiety, and in its place has come a feeling of trust.

A year ago I was overcharged by a firm here a small amount and a few days after I felt your vibrations I received a check from the company, returning the amount. May God bless you in your work.—J. G.

What a dear friend UNITY is—always bringing something I am wanting to know. I have often wished to know the location of the solar plexus; this came for me this month and in all it keeps so near the Father. I have felt the good of your treatment and I see my husband has, too. We have both been quieter in mind this month.—A. H. C.

How happy I am to tell you I can see a decided improvement in my husband's looks. His skin is a great deal clearer and eyes are getting clearer. I know that he is doing extra fine and improving right along.—N. R. B.

# DIET

## NEW THOUGHT

### WHAT ABOUT DIET?

In considering the matter of diet, the first question that comes up in our minds is, What shall we eat?

A very good answer to this would be, eat that which causes your fellow beings least pain. To eat a thing is to appropriate it, and by appropriating it we incorporate not only the material part into our being, but also all thoughts that belong to it. We do not want any thoughts of pain to overcome. They may be reduced by strong spiritual thoughts, but why this unnecessary work when we can avoid it?

We, as metaphysicians, want to avoid as much friction as possible in order to develop more rapidly; and we must not be held down by taking in the low vibrations of materiality.

Can anyone imagine anything more peaceful and harmonious than an apple, having been through the whole summer suspended in God's pure air, nourished by the good mother tree, kissed by the beautiful sunlight and bathed in the dews of heaven, ripe and complete in all its beauty? It has fulfilled its mission of ripening the seed, and is ready to be resolved back into the elements, or, better still, to become the food of some happy creature, thus giving an opportunity to the seed to be carried away and the apple family made to cover a larger territory.

We see from this that the apple is a help to man, and man is an aid to the apple.

Another question that we might ask is, How shall we eat?

In answer to this we would say, eat slowly and really enjoy each mouthful, putting thoughts of praise and life into every morsel. These thoughts,

ken in in this way, become a part of our being in very tangible manner, besides aiding digestion. The food will digest easier because the stomach receives word that something good is coming, and it will be ready and glad to go to work without a murmur. This is a good cure for dyspepsia.

Where shall we eat? We should eat where we can see and hear only that which is beautiful and harmonious. This is one reason why things taste so good out of doors under the trees. We should also be sure to be in the presence of the Spirit, and let everything that passes our lips be a symbol of the bounty of the loving Father, and the true spiritual substance which we are at the same time comprehending. In this way the difference between Spirit and body is lessened and our problem made easier.

With whom shall we eat?

Let us always eat with those who talk health and who are optimistic. Let all conversation be upon happy things. "Laugh and grow fat."

How much shall we eat?

There is a time when we feel satisfied and yet not stuffed. This is the place to stop eating. It is better to leave the table feeling that we could have eaten more and enjoyed it, than to wish we had not partaken so freely.

The Spirit of Truth will lead us in all these matters if we will but let it, by declaring that we are guided by Divine Wisdom, and then following our highest dictates, and not our sense desires.

When shall we eat?

The number of times a day a person eats, is largely a matter of habit. We have found, however, that brain workers, or those doing light manual labor, do not need any breakfast. The meal eaten the evening before has been digested during the night, and is stored energy ready for a half a day's work. One taking up the no-breakfast plan may miss the morning meal for a week or so, but after that the thought of it is easily forgotten. The writer knows this from

personal experience, not having taken breakfast for about six years, and has found the head to be clearer than when the meal was eaten. The other meal may come at regular time. We believe that one meal a day would do just as well, but have not tried it thoroughly. A good rule is to eat when you are *really* hungry, and not be governed by the set habit of custom.

---

### THE GOVERNMENT GIVES THE RESULTS OF SOME EXPERIMENTS.

The United States department of agriculture has been experimenting with the possibilities of a fruit and nut diet. At the California experiment station, men, women and children have been restricted to these foods, under the department's direction. The results are given in the department's year book 1905 in an article by Prof. C. F. Langworthy "Fruit and Its Uses as a Food."

"Fruit may well be eaten in much larger quantities than at present," says Prof. Langworthy. "It will be seen that in the California investigations fruit and nut diet supplied the subjects with amounts of protein (albumen) and energy which are directly comparable with those obtained by many other persons from a mixed diet, though in general the quantities were smaller than is supplied by the diet of an average family.

#### A MIXED DIET IS GOOD, HOWEVER.

"It should be said that the persons living on fruit and nut diet apparently maintained their normal health and strength, and it is only fair to conclude that if for any reason such a course seems desirable it is perfectly possible to select a diet made up of fruits and nuts, which, for long periods at any rate, will supply the body with the requisite protein and energy. It would be going too far to conclude on the basis of the California investigation that a fruit and nut diet in general is equal or superior to the ordinary diet."

In addition to the dietary studies, a number of experiments in digestion were made.

"In point of digestibility both fruit and nuts

favorably compared with other and more common food," says Prof. Langworthy. "Apparently it is not to say that stomach digestion is influenced by the nature of the fruit and its stage of ripeness. Melons, sour apples eaten uncooked require two hours for digestion and mellow sweet apples one and one-half hours. About five ounces of raw, ripe apple requires three hours and ten minutes for digestion, but for the fruit is unripe a much longer time is required."

## MEAT KILLS MORE PEOPLE THAN ALCOHOL.

Sir James Barr, senior physician of the Liverpool Royal Infirmary, goes behind the Metchnikoff bacillus in his search for the cause of old age. The bacillus may have all the evil effects claimed by Metchnikoff, but it would have no chance if the victim did not provide a basis by habitual excess in nitrogenous foods. It is the meat habit which lies at the root of the arterial degenerations that bring about old age. Uric acid is constantly present in excess, and at last the cells of the arterial walls — which have to be almost as continuously alert and alive as those of the heart — cannot keep up the fight any longer. Dr. Barr thinks that excessive nitrogenous eating kills more people than alcohol. After witnessing one of the great temperance advocates dine, I stated that he would not live three years, and he was dead within two."

The arterial degeneration in question makes the arteries rigid instead of elastic. Apart from the fact that they are then liable to rupture, causing apoplexy — (deaths from apoplexy were sixty-six in 1900 compared with forty-nine in 1890) — the arteries cannot respond to the brain's incessantly changing demands. The *mind*, therefore, becomes rigid at about fifty or sixty years of age. These facts may perhaps do more to induce us to reform than even the recently unveiled Chicago slaughterhouse horrors. But probably they will only make the majority take even more of the thousand "uric acid solvents" with which the drug stores are crammed. Instead why not eat less meat and drink more water? For men or women confined to office or home, and taking little exercise, the eating of meat three times a day is nothing short of crime.—*Exchange*.



Devoted to  
Practical Christianity.

CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
CHARLES EDGAR PRATHER, Business Manager.

Entered in the postoffice at Kansas City, Mo., as second-class matter.

Published on the 15th of every month by  
**UNITY TRACT SOCIETY,** Kansas City, Mo.  
Unity Building, 913-915 Tracy Avenue.

## Publishers' Department.

**Terms of Subscription.** Per year, \$1.00; six months 50 cents; three months trial (including *WEE WISDOM*), 15 cents. To foreign countries, \$1.25 per year.

**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)  
All subscriptions payable in advance.

Do not address letters for H. Emilie Cady to Kansas City. Her address is 1027 Park Ave., New York City.

I send a dollar to start a fund for an organ for our new building, hoping all the members of the "Silent Unity" will do likewise. If they do, you will soon have your organ.

— ROMANIE L. WADE.

We make the following extract from a letter from D. I. Whitney, Los Angeles, Calif.: "Seven members of the old Home of Truth have organized a metaphysical club, and taken a five years' lease of the building, 1327 Georgia St. Dr. Lewis has been conducting the morning meeting. For three weeks in May we had Miss Harriet Rix with us. August 1st, Miss Edith Mart will be here to take charge of our meetings. Mrs. King is general manager. We have a social three times a month, first, third and fourth Tuesday evenings, with a general reception each second Tuesday evening."

### A NEW PUBLICATION.

*The Science Quarterly*, from the Colorado College of Divine Science. Daily studies and Sunday Service. Sample mailed on application. Subscription price, \$1.00 a year. Address,  
Secretary of Divine Science Publishing Board,  
730 Seventeenth Ave., Denver, Colo.

## A BEAUTIFUL IDEAL.

The parlors adjoining the Unity Auditorium have been presented with a very fine engraving of Jesus. It is nearly life size, and the admiration of all who see it. It was sent by a friend in Chicago, "E. E. S.," who said in her letter:

"The picture sent by me to Unity is Hoffman's conception 'I am the Way, the Truth, and the Life.' Unity stands for a beautiful ideal. It seemed to me the picture would be helpful-- you feel at once a desire to be all that it reflects, and something tells you that you may, and that you may be a comfort and help in teaching others to live a life of purity and selfless devotion. That which we live is mirrored in our faces, in our actions; we cannot conceal it. Life is expression, and we must be known for what we are. 'He sent his word and healed them,' when a life of devotion is not a life of idle dreaming. We must arise and do 'the will of our Father,' and, leaning upon Him, we can only do unto others as we would that they should do unto us. We must 'love thy neighbor as thyself' and seek to do good."

Christ is our companion and friend; we are one in Him and He in us. Our work is to make Him known, and show to the world that we have indeed been with Him and learned of Him. To pray well is not an easy task, but a delightful one when we enter in and know and are known of the Father. No one enters at Holy of Holies but he who is in union and communion with Christ Jesus. Then it is that 'He that receiveth me receiveth me that sent me.' We know that we are 'not of the world,' we have left the world and 'ascended on highh.'"

## PREPARATORY CLASSES IN THE SCIENCE OF BEING

During September preparatory work will be conducted by the Church of the New Thought, Chicago, explanatory of the Science of Being. These classes will be open to the public free of charge. Their object is to set forth to those who are unacquainted with the teaching, its principles and their application to every-day living. Two sessions weekly will be held. On Monday mornings at 10:30 o'clock, beginning September 10th, and the other Thursday evenings at 8:00 o'clock, beginning September 6th, Room 1008 Fine Arts Building, Chicago, Ill.

## CHURCH OF THE NEW THOUGHT.

The Church of the New Thought, Chicago, has favored us with an announcement for 1906-1907. Ursula N. Gestefeld, who originated the movement, is now in London. It is a thriving institution, and its good works reach our ears from many sources. This information is gleaned from the announcement:

O. B. Marsh, President; Edith Conard Beale, Secretary; E. Swadener, Treasurer; Edith I. Clark; C. F. Hatley.

Board meets Wednesday of each month, 8:00 P. M. Members' annual meeting, second Wednesday in April, 8:00 P. M.

Instructors: Mrs. Carolina S. Wolfe; Mrs. Anna B. Goddard; Mrs. Elizabeth M. Leake; Mrs. Augusta Boulter; Mrs. Frances L. Johnstone. Clerk, Edith Conard Beale.

Office and Reading Room, 1008 Fine Arts Bldg., Chicago.

The Church of the New Thought opened its Sunday service September 2d, in Assembly Room, Fine Arts Building, Chicago,

at 10:30 o'clock. Bible classes for children and adults, with church services following present the principles of the Science of Being, the teaching formulated and promulgated by Ursula N. Gestefeld. Ministration meetings will be held each Wednesday evening at 8 o'clock, and the first and third Friday mornings of each month at 10:30 o'clock in Room 1008, Fine Arts Building.

### ELEANOR KIRK'S BOOKS.

**LIBRA: OR WHAT THE STARS TOLD ELIZABETH.** Price, 1.00.

**THE CHRIST OF THE RED PLANET.** The story of a journey to Mars and the revelations of a visitor from that planet to the earth. Price, \$1.00.

**PERPETUAL YOUTH.** Teaches the divine right to health, beauty and happiness *here and now*. Price, \$1.00.

**THE BOTTOM PLANK OF MENTAL HEALING.** Gives plain directions for the elimination of Sin, Sickness and Poverty. Read it, and heal yourself. Price, 25 cents.

**WHERE YOU ARE.** A book for girls. Price, 25 cents. If they know where they are, they can never be lost.

**PREVENTION AND CURE OF OLD AGE.** (New). Price, 50 cts.

Address, ELEANOR KIRK, Weepapaug, R. I.

### SPECIAL OFFER BY WALTER DE VOE.

I have received a number of letters from those who desire my books, but who cannot pay the full price at one time. I want everyone to be able to own copies of these books, because of the healing power that is manifested through their use. I cannot reduce the price, because the cost of advertising this kind of literature, in comparison with the number of books sold, is so great. I will send a copy of "Healing Currents," or "Mystic Words" upon receipt of 50 cents, and allow the purchaser to pay 25 cents a month until the full price, (\$2.00) is paid.

Sincerely, WALTER DE VOE,

5226 Greenwood Avenue, Chicago, Ill.

**15 Cents** If sent at once, will obtain a paper-bound copy of that remarkable little book, "AS COIN OR STAMPS A MAN THINKETH," by James Allen, said by some to be one of the most powerful books on **character building** and thought control ever printed. Note the contents:

**Thought and Character, Effect of Thought on Circumstances, Effect of Thought on Health and Body, Thought and Purpose, The Thought-Factor in Achievement, Visions and Ideals, Serenity.**

This money also pays for a three-months' subscription to *The Business Philosopher*, a little 48-page magazine, loaded to the brim with inspiration for the man who works with hand or brain. Don't hesitate; act today. Address,

**The Science Press, 1017 The Republic, Chicago, Ill.**



## REVIEW OF NEW BOOKS.

BY J. H. C.

THE MYSTIC SCROLL, by the Rev. Helen Van Anderson.

The sub-title to this book is, "A Book of Revelation," and it proves to be a revelation of the Self with its many powers. It teaches the wonderful possibilities hidden away within the soul of man, and tells how to develop and bring them forth. The author touches upon psychic gifts, but tells us that unless one has a "strong, firm hold of spiritual truth, and through it can attain to spiritual living, it is not safe to dally with psychic experiences." The pulsing of love from the great heart of the writer finds its echo in the reader's heart, and leads him to desire the Truth which is so clearly and ably presented in the pages of "The Mystic Scroll." We find it most helpful, and feel confident it will prove a boon to many an earnest soul. Cloth, price \$1.00. Published by the New York Magazine, 22 N. William Street, New York City.

THE TWENTIETH CENTURY CHRIST, by Paul Karishka.

This is rather a startling book; to many it would seem irrelevant, and to us it appears that perhaps more attention is given to hunting up differences and discrepancies in opinions and accounts of the birth, the life and the death of Jesus, than is necessary to establish the true Christ. Various systems of philosophy are appealed to in the finding of the Christ; and the conclusion honors the Master. The author displays unusual scholarship, and is certainly fearless in probing to the heart of the subject he handles. Cloth, price \$1.00 net, \$1.10 postpaid. Published by Lothrop, Lee & Shepard Co., Boston, Mass.

THOUGHT VIBRATION, OR THE LAW OF ATTRACTION IN THE THOUGHT WORLD, by William Walker Atkinson.

As a writer, Mr. Atkinson is original in style and fearless in expression, and gives evidence of careful investigation of the active principles of New Thought. This latest volume from his pen is replete with practical instruction in the methods of using the thought-force for the building of character, the attractive power of thought being most strongly presented. He says:

"When we think, we set into motion vibrations of a very high degree, but just as real as the vibrations of light, heat, sound, electricity, etc. And when we understand the law governing the production and transmission of these vibrations, we will be able to use them in our daily life just as we do the better known forms of energy."

Neatly bound in green, stamped in gold, price \$1.00. Published by The New Thought Publishing Co., Chicago, Ill.

# These Booklets

have sold by the thousand — some have reached over twenty million copies — which is corroborative evidence that they are just what some people want. And maybe you are missing something if you fail to get them. Anyway, here is the opportunity. They are especially good for people of the New Thought, and people of the old thought eagerly read them. They have also been handed to people who do not think much at all, for the purpose of starting up a thinking.

Message to Garcia.....	\$ 0 10
The Boy From Missouri Valley.....	.10
Get Out or Get in Line.....	.10
The Parcel Post (three preachments in one)	.10
The Cigaretist.....	.10
How to Get Others to Do Your Work.....	.10
Pasteboard Proclivities.....	.05

Total..... .65

The above set, if ordered at once, 50c

The Philistine Magazine, sample copy.....	.10
Little Journey Magazine, sample copy.....	.25

Sample copies of both magazines..... .35

**SPECIAL:** Readers of **UNITY** sending request immediately and mentioning the above magazine will be sent sample copies, gratis, of the two magazines above mentioned.

Booklet about The Roycrofters — four hundred strong — and their work, sent to any address when requested.

**THE ROYCROFTERS.**  
**East Aurora, Erie Co., New York.**

## NEW THOUGHT PUBLICATIONS

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City Mo.
- THE SCIENCE QUARTERLY.** For study and daily concentration. Edited by Fannie B. James, 730 17th Ave., Denver, Colo. \$1.00 a year. With UNITY, \$1.50.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. Glenwood, Calif. With UNITY, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. \$1.00 a year. Holyoke, Mass. With UNITY, \$1.50.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With UNITY, \$1.50.
- THE VEGETARIAN MAGAZINE.** Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With UNITY, \$1.50.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With UNITY \$1.25.

---

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class room and Sunday Schools. Per copy, 30 cents; per dozen \$3.00. Published by Stockham Publishing Co., 70 Dearborn St., Suite 51, Chicago, Ill.

---

### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3:00 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

## HOMES AND CENTERS OF TRUTH.

Home of Truth, 903 Tenth Street, Sacramento, Cal.

The Truth Club of Los Angeles, 1327 Georgia St., Los Angeles.

Home of Truth, Corner Grand Street and Alameda Ave., Alameda, Calif.

Co-operative Truth Center, Library and Reading-Room, 2309 Santa Clara Ave., Alameda, Calif.

Home of Truth, 1830 Turk St., San Francisco, Calif.

Home of Truth, 275 North Third St., San Jose, Cal.

Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.

New Center of Truth, 1292 McAllister St., San Francisco, Calif.  
Mrs. Lizzie Robe, Manager.

College of Divine Science, 730 Seventeenth Ave., Denver, Colo.

The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.

New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Brynmaan Ridges, speaker.

Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.

Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.

Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.

Home of Truth, May D. Wolzak, teacher and healer. 2312 Wabash Ave., Kansas City, Mo.

New Thought Center, 10 The Zenobia, Toledo, Ohio.

New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.

New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.

Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.

Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.  
Mrs. P. E. Sayre in charge.

Circle of Divine Ministry, 29 West 20th Street, New York City.

Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.

Divine Science Circle of Divine Ministry: 213 Central Bldg., 158 Main Street East, Rochester, N. Y. Room open daily. Class teaching as desired. Sunday services 11 A. M. Dr. J. G. Murray and F. Klein in charge.

Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.



## Application for Treatment.

*The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:*

*"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18:19,20.*

TO THE SOCIETY OF SILENT UNITY,  
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

TOWN \_\_\_\_\_

STATE \_\_\_\_\_

**Notice to Applicants:** We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, every thing that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceding page.

If you ask help for another person, be sure and mention the name.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

**Society of Silent Unity,**

913 Tracy Avenue, Kansas City, Mo.

# TEACHERS' AND HEALERS' DIRECTORY.

**Dr. J. G. Murray and F. Klein,**  
Teachers and Healers. Present or  
absent treatments. Correspond-  
ence, both German and English.  
213 Central Bldg., Rochester, N. Y.  
Jan 06

**Cassius A. Shafer,**  
Teacher and Healer.  
Students and patients received in  
the Home, 539 La Salle Ave.  
(Jan 06) Chicago, Ill.

**Lillian Thompson,**  
Teacher and Healer.  
Box 185, Waco, Texas.  
(Jan 05)

**R. C. Douglass,**  
Teacher and Healer.  
A student of the Divine Science for  
sixteen years.  
1030 E. 164th St., New York City  
(Apr 05)

**Mrs. A. E. Lothrop,**  
Christian Teacher and Healer.  
Present and absent treatments.  
Circulating Library.  
East Paxinosa Ave. Easton, Penn.  
(Dec 06)

**The Circle of Divine Ministry.**  
C. B. Fairchild, Healer.  
29 W 20th St., New York City  
(March 06)

**John H. Rippe,**  
Christian Teacher and Healer.  
English and German Correspondence.  
1620 Madison Ave., Kansas City, Mo.  
Sept 04

**Society of Practical Christianity,**  
Edith A. Martin,  
Teacher and Healer.  
1912 Mt. Vernon St., Philadelphia.  
(Sept 06)

**Miss Clara F. Mason,**  
Christian Healer.  
M Rainier, Maryland.  
[Last house on 34th Street.]  
Aug 06

**Mrs. Mary Robbins Mead,**  
Special correspondence course in  
Mental Healing, and list of helpful  
books.  
Watkins, New York.  
Feb 06

**Thomas E. Sweeny,**  
Divine Scientist.  
Metaphysical treatment for all ills.  
Absent treatments only.  
804 Boyd St., Jackson Miss.  
(7-06)

**Dr. John D. Miles,**  
Divine Healing.  
Present or absent treatments. Per-  
sons at a distance who desire absent  
treatment can write or telegraph for  
fuller particulars.  
2414 Penn. Ave., N. W.,  
Washington, D. C.  
Phone West, 221 K  
(May 07)

**Florence C. Gilbert and Maud  
Evalynn Aldrich.**  
Healing by the spiritual influence of  
God as it operates through Infinite  
Understanding and Truth. Influence  
is the operative force of all law, and  
understanding gives one power to  
call it into action. Teaching by cor-  
respondence. Address,  
1350 Marengo Ave., Station A.  
Pasadena, Cal. [Feb 07]

**E. P. C. Webster,**  
A very successful Divine or Mental  
Science Healer and Teacher. Please  
mention UNITY when writing to him.  
3523 Mozart St., Chicago, Ill.  
[Nov 05]

**Chicago Truth Center.**  
Established by Mrs. Annie Rix Militz.  
Classes, private lessons, treatments  
and advice in Christian Living and  
Healing. Appointments by tele-  
phone Mrs. Merce C. Parmelee,  
Miss Mary E. Troyer, and Mrs.  
Chas. H. Besley.  
1157 N. Clark St., 2nd Fiat.,  
Chicago, Ill. Tel., Belmont 2463  
[Sept 05]

**Marion Austin Drake.**  
**Fayette M. Drake.**  
Teaching and Healing.  
Absent treatments a speciality. Also  
teaching by correspondence.  
25 North 15th St., Kansas City, Kans  
(May 05)

**Miss Harriet C. Hulick, B.S., B.D**  
Metaphysical Teacher and Healer.  
St. Louis, Mo.  
Send 15 cents for her New Thought  
Alphabet.  
June 06

**Mrs. S. A. McMahon,**  
2118 N. Robey St., Chicago, Ill

**Geo. C. Bear,**  
**Julia S. Bear,**  
Teachers and Healers.  
Present or absens treatments.  
Mosier, Oregon.  
Dec 05

**National New Thought Centre,  
Loan and Trust Bldg., Cor. F  
and 9th Sts., Washington,  
D. C.**

Daily noon meetings. Mondays at  
4:30 P. M., for questions. Circulating  
library. Monthly Classes. Sunday  
meetings at 4 P. M. at Rauscher's,  
1032 Conn. Ave.

Emma Gray and Geo. E. Ricker,  
Teachers and Healers.

(Aug 06)

**St. Louis School of Metaphysics  
and New Thought Center, 2803  
Dickson St., St. Louis, Mo.**

Present and Absent treatments, also  
advice. Class and private instruc-  
tion.

Elizabeth Dodge Carson, Ida J. Jones,  
Laura K. Hey.

**Mrs. Rose Howe,**

Teacher and Healer.

Was healed of half a lifetime of  
invalidism through the mighty  
power of the living, loving Word.  
Present and absent healing. Teach-  
ing by correspondence.

Box 65, Spring Valley, Minn.

July 06

**C. A. Beverly, A. M., M. D.**

20 years in regular practice. 10  
years in New Thought. Cures  
chronic cases. Solicits so-called  
incurable cases. Absent daily treat-  
ments. First month one dollar. Free  
folders.

44 East 31st St., Chicago, Ill.

Jan. 06.

**Will R. Penick, Jr.,**

Eleven years experience as a Men-  
tal Science Healer. Trust Love's  
attraction, and write or earnest,  
individual service.

1612 Francis St., St. Joseph, Mo.

Sept 05

**Mrs Martha M. Hortenstein,**

Christian Teacher and Healer. Pres-  
ent and absent treatments. Calls  
anywhere.

Springer, New Mexico

March 06

**Milly H. Esmond,**

19 Sherman Ave.,

Glens Falls, New York.

[July 06]

**Mrs. Ella F. Woodward,**

Metaphysical Healer.

806 Simpson St., Kalamazoo, Mich.

Telephone 624.

[Oct 05]

**Mrs Lizzie C. Head,**

Healing, present or absent.

1427 Park Ave. Kansas City, Mo

(Nov. 06)

**Prof. LeRoy Moore,**

Teacher and Healer.

1341 East 9th St., Kansas City, Mo

**Harriet W. Coolidge,**

Metaphysical Teacher and Healer.

415-416, 87 Washington St., Chicago, Ill.

[Sept 05]

**Judge H. H. Benson,**

Christian Teacher and Healer.

Present and absent treatments;  
ready to respond to calls in the city.

1218 East 10th St., Kansas City, Mo.

[Dec 04]

**Health, Happiness and Prosperity.**

How to attain through the power of  
thought is given in demonstration, by  
Mrs. Katharine Hay, 203 West 81st  
Street, New York City. Absent  
treatments 9 to 10 P. M. Office hours,  
10-2, 4-6.

(Dec 05)

**Mrs. C. A. Bartholomew,**

Absent treatments. It costs you  
nothing if not restored to health.

R F D Lansing, Pa.

(Sept 06)

**Temple of Truth, 1228 16th St.,  
N. W., Washington, D. C.**

A center for instruction in the true  
way of living to insure health, hap-  
piness and prosperity. Class and  
private instruction, and healing  
treatments given upon application.  
Regular weekly meetings held  
Thursday nights. Circulating Li-  
brary and Reading Room for New  
Thought literature.

Mrs. Florence Willard Day,

Teacher and Healer.

(Nov 06)

**Frances C. Larimer,**

Metaphysical Healer. Terms, free-  
will offerings.

Faulkton, S. D.

Jan. 07.

**Nell C. Johnson,**

New Thought Teacher and Healer.  
Correspondence Solicited.

1704 Gandolupé St., Austin, Texas.

March 06

**Mrs. Lizzie Robe,**

Metaphysical teacher and healer.  
Present and absent healing. Teach-  
ing by correspondence.

1292 Mc Allister St., San Francisco, Cal.

Mch 07

**Mrs. Amanda E. Hobbs,**

Present or absent treatments for  
Health, Happiness and Prosperity.

Harbor Heights, Mamaroneck, N. Y.

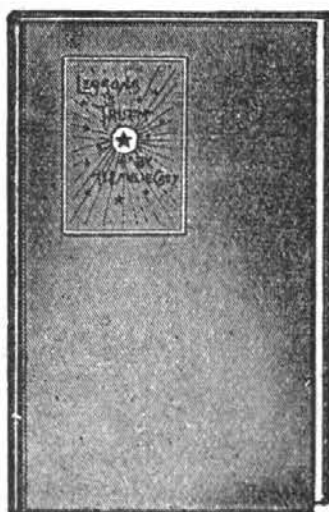
March 07

# Lessons in Truth.

By H. Emilie Cady.

Twelve Lessons, written in fascinating manner, which appeal to every denomination of religion. The easy and logical steps with which she takes you along the road hunting your God are not only charming but glorious in their simplicity and clearness.

Paper binding, in one volume, 50 cents; cloth, stamped in gold, and gold top, \$1.00.



## CONTENTS:

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

**UNITY TRACT SOCIETY,**

Unity Building, 215 Tracy Avenue.  
Kansas City, Mo.



# UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

VOL. XXV.

OCTOBER, 1906.

NO. 4.

The Unity Society . . . . .	243
By W. G. Haseltine.	
The Unity of God and Man . . . . .	247
By Marion Austin Drake.	
The Royal Road . . . . .	249
By Mrs. A. A. Pearson.	
Spirit . . . . .	255
By Prof. Le Roy Moore.	
Victory: An Idyl of a Soul . . . . .	258
By Dr. Alice B. Stockham.	
The Child in the Midst . . . . .	266
By Lida H. Hardy.	
New Thought—Its Meaning and Mission . . . . .	271
By Judge H. H. Benson.	
Building and Unfoldment . . . . .	274
By A. P. Barton.	
Soul Freedom . . . . .	279
By Elizabeth Dodge Carson.	
Truth . . . . .	287
By I. E. Herriott.	
Dedication Poem . . . . .	288
By David Banks Page.	
Bible Lessons . . . . .	289
By Charles Fillmore.	
Answers to Questions . . . . .	297
By Jennie H. Croft.	
Red Means Life . . . . .	300
Letters From Everybody . . . . .	301
Class Thought . . . . .	311
DIET DEPARTMENT . . . . .	314
Big Doings at the Inn . . . . .	314
By Lowell Fillmore.	
Publishers' Department. . . . .	316

BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPH. 2:20.

PUBLISHED BY

UNITY TRACT SOCIETY.

CARLTON S. ROSE, ENO.

KANSAS CITY, MO.

THIS NUMBER, 96 PAGES.

# **The Unity Society of Kansas City.**

---

This Society is an independent movement established in 1889 with headquarters in Kansas City. It is not connected with any orthodox Society.

It has a local attendance at its various meetings of about 500. It is called the Unity Society of Practical Christianity.

An auxiliary Society, called the Society of Silent Unity, has a membership in all parts of the world of about 12,000.

The local Society owns property at 913-915 Tracy Avenue, Kansas City, Mo., where its meetings are held in a stone and brick structure of adequate proportions known as the Unity Building.

The doctrine promulgated is summed up in the name of the Society — Practical Christianity.

We follow the injunctions of Jesus as written in the last chapter of Mark:

"Go ye into all the world and preach the gospel to the whole creation.

"And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

The Lord confirms that we are preaching and practicing the true gospel by the signs that follow our work. "By their fruits ye shall know them."

We publish many pamphlets and books and regular monthly magazines as follows:

UNITY, \$1.00 per year, 10 cents per copy. Charles and Myrtle Fillmore, editors.

WEE WISDOM, for children, 50 cents per year, 5 cents per copy. Myrtle Fillmore, editor.

The publishing part of our work is done under the name of the Unity Tract Society, Charles Edgar Prather, Manager, Unity Building, 913-915 Tracy Avenue, Kansas City, Mo., to whom all subscriptions and book orders should be sent.

Enquirers are cordially invited to attend our various meetings, both Sunday and week days, mention of which will be found in detail in our weekly program.

For full information call or write to

UNITY SOCIETY,  
Unity Building, 913-915 Tracy Ave.,  
Kansas City, Mo.



Devoted to  
Practical Christianity.

VOL. XXV.

KANSAS, CITY, MO., OCTOBER, 1906.

No. 4.

## THE UNITY SOCIETY.

BY WM. G. HASELTINE, PRESIDENT OF THE BOARD OF  
TRUSTEES OF THE UNITY SOCIETY OF PRACTICAL  
CHRISTIANITY.

Friends, those who are with us personally, and those who are with us in spirit, I desire to extend greetings from the Society of Silent Unity, The Unity Tract Society, The Woman's Auxiliary, The Joyful Circle, and the Unity Society of Practical Christianity. It affords me a great deal of pleasure to welcome you to this New Temple of Truth, which is to be dedicated to the work in which you are all interested, and through which wonderful demonstrations are being manifest, as you are witnessing today. In speaking of Unity Society, I will start with the inception of this work which was first taken up by Charles and Myrtle Fillmore, some sixteen or eighteen years ago, as time is measured in a material way. The ideas which were at that time brought forth are now being manifested in a very material and substantial manner. This work has had its little ups and downs, but with every down, the workers have come to the front with new strength and vigor, just as a child in its first experience in walking; every time it falls, it guards itself just that much more carefully in its next attempt.

My personal experience in this work has extended over a period of about six years' time, and my connection with these good people has been a very satisfactory one to me in various ways, as I have been able to see with my own eyes the growth of the work and to watch the wonderful demonstrations that have been and are being performed daily.

In the first week of January, 1902, at the suggestion of Charles Fillmore, a committee of twelve was appointed to look after the temporal wants of the work. This body of twelve was divided into four working committees — Program and Speaking, Financial, Reception, and Building, and that these different committess have worked in accordance with the law, is self-manifest. We feel, however, that we are just in our swaddling clothes; that we are simply laying the foundations of a work which, in due season, will bring forth of its kind an hundredfold.

In carrying forward this work, we endeavor to be practical in all our undertakings, being not only hearers of the Word, but doers; and the spirit of harmony has prevailed amongst our different committees so beautifully that we have demonstrated that divine order is now apparent in all our undertakings.

At each meeting of the Board of Directors, a silent thought is held, and the one most in favor with our members is, "Infinite wisdom guides and God prospers us," and results are always obtained in the line of thought.

During the first year of the existence of this Board, our Building Committee was considered quite a joke. One of our Board members, Mrs. Erwin, gave a one-cent piece to the building fund. This one-cent piece has been added to in a very substantial manner, by friends all over the world, until at the present time, there has been raised for the construction of this building alone, something like \$6,000.00. Hence, you can have an idea from this, of the practical workings of these different committees. Now that this home has been realized, it is the intention of the Board to hold regular schools for the education of those who wish to take up this work, and having examinations of those who are desirous of becoming pupils, and in regular order submitting their work to an examination committee for the purpose of becoming ordained as teachers of

Truth. It is our desire to establish a lecture bureau so that our lecturers and teachers may be sent out to those centers which may request them in the aiding of the building and growth of these centers, so that each center may, in time, become a power in itself, greater than is being manifested today.

The different local societies that I mentioned in the fore part of my remarks, all look after their particular line of work.

The Joyful Circle is composed of the young people who hold weekly meetings for the purpose of having a better knowledge of the Truth. They are all members of the Sunday School, and meet in one large class ever Sunday morning, each one striving to do according to his wisdom that which is best for the up-building of the work.

The Woman's Auxiliary is working out its proposition of furnishing this building, so as to make it comfortable and to add beauty to the interior, and their work has been handled in a very creditable manner.

The Society of Silent Unity is sending forth its blessings in a very substantial manner to thousands of hungry souls, through the columns of UNITY, which is published by the Unity Tract Society, and which Society is helping the work of the Unity Society of Practical Christianity, as well as the auxiliaries.

So you see that in this building, while there would seem to be numerous societies, at the same time, it is practically one happy family. We are demonstrating peace and love, and while we have not reached that stage of perfection, at the same time, the growth in that direction has been very noticeable and the feeling of brotherly love that now exists is something, we assure you, to be very pleasantly remembered.

We appreciate full well what has been done towards the construction of this building by others than the local members. Love offerings have come from, as I have stated before, all over the world, for

the carrying on of this work, and the Building Committee has exercised its best judgment in the expenditure of this money, to the end that they take pleasure in opening the doors of this God's Temple to those lovers of Truth who visit Kansas City.

This building is not intended as a church, but it is so constructed that we have a printing department, our business manager's office, our library, our healing rooms, our parlors, and the working rooms of the Society of Silent Unity, besides our auditorium for holding meetings, so arranged that different workers go forward with their vocations without disturbing other workers, thereby permitting the use of the entire building without distracting the attention of any one set of workers.

There is one matter in connection with our work that I am especially desirous of calling your attention to, and that is the manner in which the expenses of carrying it on easily are met. We carry with us no purse nor script, having faith in the promise of Jesus in which he says, "Ask whatsoever ye will in my name, and it will be given unto you," and all the funds necessary to do this work are received strictly on the basis of this law, and come in the form of free-will offerings. Some of our members voluntarily give a stated sum per month, while others give as they feel they can. Personally, I like the idea of giving a stated sum per month, as then a person knows just what he has to meet, and he can figure accordingly.

At a recent meeting of the Board of Directors, this matter of handling the building was brought up, and it was decided that this structure should not be placed upon a commercial basis with reference to rents, but that the entire expenses of handling the building and the amounts sufficient to defray interest, should be made by love offerings, and in this connection, I wish to say that this resolution had hardly been more than adopted, when word came from the Unity Tract Society, that it would make a love offer-

ing of at least \$600 00 per year. Since then, the Society of Silent Unity, and the other workers, have advised the different members of the Board to the effect that it was their intention to make love offerings in the future just as they have done in the past. So you see we demonstrate in this way very practically.

I trust that in this, our first Convention week, that those who may be with us to listen to the talks, and attend the lessons, will be more than amply repaid for their visit to this city, and I hope that after this successful meeting our Society can take up the question of having these sessions yearly so that every lover of Truth will have an opportunity of visiting not only this beautiful city, but also of enjoying the communion with fellow spirits in God's work that meet at this center.

---

## UNITY OF GOD AND MAN.

BY MARION AUSTIN DRAKE.

Bless the Lord, O, my soul, and forget not all His benefits.

Bless the Society of Silent Unity. Bless all of its workers, and all who are working in purity of thought and purpose for the cause of Truth.

Bless this Unity building; bless the builders, the hands that erected it, for they are God's hands.

But there is a house not made with hands, nor with the sound of hammer. Ye are that house, that temple; ye are its builders, co-workers with God. How are we building? Are we building wisely and beautifully? If we are building in Truth, and with the word and power of love, we are building a more beautiful and perfect structure than we are conscious of at the present time.

If we, as God's workers, are united in purpose, we shall bring forth the new heaven and the new earth, for in unity there is strength. "United we stand; divided we fall."

How can we be conscious of our oneness with God, when we are not in unity one with another, when we are at strife with our fellow men, judging and condemning, saying, "This one is of Paul, this one of Apollos" ?

A person said to me recently, "The Unity Society work is animal magnetism; the handling of the red leaves is animal magnetism, and the laying on of hands is animal magnetism."

Now, if there is but One Mind, if there is but one Power, if there is but one Life, why should we condemn a brother or sister who is working for the good of humanity, to the best of their ability following the leading of the Spirit within, and call his, or her, work "animal magnetism" ?

If we realize that God is All—All-Wise, All-Seeing, All-Acting, All-Life and All-Power—we then know that the hands, being guided and inspired by the ministry of Divine Love, are God's hands.

Did not Jesus lay hands on the sick and heal them? Did not Paul bless the handkerchiefs and aprons for the same purpose? "By the hands of the Apostles were many signs and wonders wrought among men."

When we know that all action is of the One Mind, the Mind of Spirit, and that there is but One Power, the Power of Spirit, that all causation is in thinking, that there is nothing either good or bad except thinking has made it so; then, and not until then, are we conscious of our oneness with God, and our unity with man.

Did not the Master, Jesus, say, "Those who are not against us are for us?" Those who are doing good through the conscious realization that God is all, over all, and in all, are doing the work of the Father.

"If thine eye be single, thy whole body shall be full of light." The eye is not single when we are sitting in judgment one upon another. We are told to "Judge not, lest ye be judged, for with the meas-



ure that ye mete it shall be measured unto ye again."

There is no fear nor selfishness, no condemnation nor jealousy in the God consciousness. "If we love not man whom we have seen, how can we love God whom we have not seen?" There is but one way to see God made manifest in the flesh, and that is through the fulfillment of the law, "Love thy neighbor as thyself."

Love is the universal solvent.

Again I say, in order to realize our oneness with God, there must be unity of man with man. "All are brethren, for one is our Father, even God." Behold, how good and how pleasant a thing it is for brethren to dwell together in unity of Spirit and purpose, standing forth in one Spirit, with one mind striving together to so live that all humanity may be lifted up. "And I, if I be lifted up, will draw all men unto me."

Therefore, let us as a band of co-workers with God, be of the same mind one toward another, endeavoring to keep the "unity of the Spirit in the bond of peace." What do methods signify when all are working to the one end, the realization of the kingdom of God within, and to bring others into a realization of that kingdom, manifesting it through unselfish, loving service to all, "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, bond or free. Henceforth know we no man after the flesh, but after the Spirit, if so be we are abiding in the Spirit of Love."

"My peace give I unto thee, not as the world giveth."

---

## THE ROYAL ROAD.

BY MRS. A. A. PEARSON.

In the name of The Society of Silent Unity, I welcome you here tonight. I gladly avail myself of the opportunity of joining you in partaking of the intellectual and spiritual feast spread out before us during this Gala week. But as I step upon this

platform for the first time, an humble sense of obligation, and a profound feeling of gratitude and praise takes possession of me.

I am thankful to the all-pervading Spirit of Good that has lead me into the environment and under the influence of the Society of Silent Unity. I take this occaasion to thank each member for your words of encouragement, for your uplifting thoughts, for the helpful hands held out to me at times when I faltered, and was ready to fall. Being in your presence and looking into your faces, has always been a source of inspiration to me.

I am thankful to Mr. and Mrs. Fillmore for their patient and persistent efforts to bring to the surface whatever of good they may have found in me. I am thankful to them for having, as it were, reached down and pulled me up out of my self-imprisoned state of timidity. I am thankful to them for having pushed me forward against my inclination, and made me stand where I do tonight, upon this platform so prolific of promise, and in this room, where we realize the culmination of our long-cherished wishes, hopes and desires. A home, a permanent abiding place, for The Society of Silent Unity; a place where we may meet to study science and religion; where we may learn how to harmonize the two; where we may discover the missing link that binds us together; a school where we may learn to demonstrate the Christ philosophy, to cultivate the divinity of self.

The doctrine of this school is not defined by a ritual, unless it be this: "I believe in the presence of God within man." There is no confession of faith, unless it be this: "I believe in the Omnipresence of the Good in everything." Were we asked to answer the question in the catechism, relative to the chief end of man, we would say, "The chief end of man is to *glorify the Good and cultivate it forever.*"

The religion of this peculiar people is "Brotherly

Love;" our ethics that of "Universal Aid." We believe that to acknowledge the God within opens the windows of reason, and lets in the light of compassion and comprehension.

Our system of therapeutics is simply this: "Faith in the healing power of Divine Mind working in the mind of man."

Our leader refuses to be called a preacher, but insists upon being spoken of as the "Speaker."

As I look around this room tonight, I realize that this is the fulfillment of a prophecy made in my mind the day that Silent Unity broke the shell that bound it in two small rooms and dignified its new quarters by the name of "Hall." That day I had a vision. I plainly saw written on the door panels, the window sills, and upon the big post in the middle of the room, the word "Forward." From a few people in a private parlor, this Society has grown, until tonight I see the child of promise, a full grown man of power; the narrow confines, a beautiful edifice; and the end of our growth is not yet.

Tall trees from little seedlets blow;  
Great men from little children grow;  
Broad roads from little calf-paths go.

This leads me up to my subject — The Royal Road.

Away back in the early history of mankind, when the forest was man's first dwelling place, and the groves were God's first temple, this Royal Road began. At first it was the mere suspicion of footprints through briars and underbrush, across muddy streams and over cobble stones; but the ego impulse of the race, at that stage of development evolved the determination to leave a record unmistakable for those who come after, so he blazed the way, slashing limbs here, and felling trees there, and each newcomer widened the path and straightened the road until the proverbial calf-path became a highway, a city street, and a broad and beautiful boulevard.

No less marked has been the evolution of man's habitation. From the shelter of trees to crevices in

the rocks; the scaling of bark to form tepees, to laying of logs so as to form rooms, and covering them with leaves; to wooden houses, and then to mansions of brick and stone: these were but steps in man's physical growth, the expression of a divine energy working its way up, out and onward to perfection.

Keeping time with the rhythm of Nature's progressive harmony has been man's intellectual development. From the chattering of the ape to the language of the Aztec, on and up to the wisdom of a Solomon, the wit of a Shakespeare, and the poetic utterances of a Milton.

But the crowning of man's evolution has been his spiritual development. From idol worship to the burning of incense to an unknown God, to the finding of the sanctuary within the human heart, where dwells the real Deity.

I challenge the statement of one who has said, "There is no Royal Road to attainment." Every road is a Royal Road. The inclination of all living creatures is to reach out. The instinct of Nature is to push forward. This action and reaction is experience or expression, and brings to the surface faculties that would otherwise lie dormant. Here the white arms of the guide post plainly say, "Choose ye which way — the short cut or the long and tedious route for—go you must." Here is Reason's barometer — an infallible test of strength and character.

As every road leads to Rome, so every experience leads to promise of better things. Experiences are necessities created to meet the emergencies of the hour. Experiences are propellers, pushing us up out of ruts, making us grow. Experiences are opportunities, and one can make each experience a prize winner in this race for attainment, just in proportion as he is able to extract out of it the good each came to teach. Each mistake can be made a stepping-stone to higher things.

The Royal Road is the Loyal Road. Be loyal to

your convictions, be steadfast to principle. Loyalty is but another word for tenacity. The stick-to-it-ive principle always predominates in a successful person.

The straight and narrow way described by our Bible ancestors as leading to righteousness, has broadened out until now it is as wide as the universe and boundless as the air.

The Free Thought road is a Royal Road. To the Scientist and Socialist belong the credit for having built this Twentieth Century Royal Road. They have cut through mountains of fear, they have broken down the ancient bulwarks of superstition, they have dived into the seas of mysticism and brought to the surface pearls of great price. They have digged into the earth and made Nature give forth her hidden treasures. They have taught us to think for ourselves, and not to depend upon priest or prelate for all our information. They have taught us that education along all lines is a matter of individual investigation.

Self-culture makes independent thinkers and fearless investigators.

Oh, we are learning many things in this glorious age of free thought!

We are learning that miracles are no longer miraculous. We are learning that God's law is the law of Cause and Effect. That this law is immutable and cannot change.

We are learning that the Law of Right and not Might is the only safe guideboard to follow to find this Royal Road. Under the Free Thought influence, the world is growing wiser and better. Each new thinker that is let loose in the world adds his quota towards the building of this Royal Road. The optimist is a torch bearer, the psychologist clears the mental atmosphere. Altruism is pushing pessimism to the rear and finally into oblivion.

We are learning that humanitarianism and not selfish aggrandizement is the keystone to substantial content. Co-operation and not conflict is the

cement to bind together both national and individual interest.

The fire of liberalism is being kindled in the hearts of the people. The New Thought is the Free Thought—the very air is full of it. It is the only disease that scientists consider worth catching. Bigotry and intolerance are being overcome by consideration. Rationalism is supplanting intolerance. The world is growing healthier and happier. The Millennium is no myth. The number trying to improve the condition of mankind is constantly increasing. Each year sees an additional number of Philanthropists, Socialists and Scientists, each contributing their share towards ameliorating the suffering of their fellowmen. Each is helping to build this Royal Road.

The Unity Society is the pioneer of the New Thought movement in Kansas City. They were among the first to disseminate the doctrine of the Divinity of Man. They have given freely without money and without price, they have scattered free literature all over the world; they give free treatment to all who ask, and the law of recompense is being fully demonstrated here today. Freely give, freely receive. Free-will offering is the only compensation taken here. This house is going to be dedicated to human helpfulness. All advanced thinkers will be welcome, regardless of color or previous condition of *mental* servitude.

All whose thought wheels have been clogged or imbedded in the ruts of religious dogmatism; all who are striving to break the shackles of conventionalities and customs, all who want to know the Truth for Truth's sake, are invited to take part in our discussions, to share in our inspirations—for we realize that we are all a part of each other, and whatever contributes to the helpfulness of one, helps all.

We are all fellow travelers toward one great goal, and each step we take helps to widen and broaden his Royal Road to Power and Peace.

## SPIRIT.

BY PROF. LE ROY MOORE.

As we study the Science of Being we see the necessity of a more perfect understanding. Self-application is the law of unity. As we apply ourselves to the law, we become more like the law, more like that which we see and realize. As the Great Universal Spirit is the source of all good, we should abide in this One Spirit, and not wander away on any line of thought or reading that does not stand for this one all-pervading Power and Presence.

Looking to the world will not satisfy any soul. Love alone satisfies. Love is the one thing necessary for the fulfillment of the Law of Being. The simple lessons of life as taught by the Master must be lived by all who desire to demonstrate the Law. The world is surely growing better; the new gospel has come to stay. People think better of God and of themselves; love is taking the place of fear; and health, peace and harmony rule and govern the lives of the faithful.

Merged in Spirit, man receives power, peace and plenty, and becomes an instrument for good. There is but one source of Power. Spirit alone contains that which we most need. The mystic sons of the most high God prove this to be true. The soul that waits patiently before the One Spirit, and absolutely trusts the One Spirit for all things, finds its freedom from all bondage. A peaceful mind comes from a perfect trust in God.

“The Son of Man cometh when ye think not;” not while you are busy with your thinking. We can only learn the lessons of the silence by being still. Silence is God. Our greatest good comes to us as we commune with Spirit in the silent chamber of the soul. The secret place of the Most High is within us, and we have only to “be still” and we *know*, not think, to demonstrate the Law.

Life is what we make it. The image and likeness of God is man's perfect life, a life filled with the Christ Spirit. To abide in Me, Spirit, is to know I AM Spirit, and to see the One Spirit in all manifestations of life. The mind should be charged and surcharged with the realization of the One Holy Spirit, seeing only one, attributing all power, all knowledge, all wisdom, all understanding, to this One Spirit.

Spirit moves man to think, to give expression to thought. It is the one great principle underlying all expression of Good. To acquaint ourselves with God is to know the One Spirit, and we all desire to know how to find the perfect way, the Christ way. He found the Spirit within himself. Shall we not do the same? Will we ever find it there by looking elsewhere? No! The God of every being is within that being, not separate and apart from, but one with every manifestation of life. The Master said, "I am the Way," meaning that the Spirit within is the Way. Then, for us to be the Way, we must abide in Spirit.

The letter of the law killeth, the Spirit maketh alive. Is it the life we want? Then let us be faithful to the spirit of Life, and never talk of sin, sickness or death. "I come that ye might have life, and have it more abundantly," said Jesus. That is just what you and I came for, that we might have more life by having a better knowledge of life. Our mission in life is to live, not die, and how can we live unless we abide in life, unless we know "*I am life*"? How can we have health, unless we know that "*I am health*"?

It is the Truth that makes us free. Then, to be free is to live the Truth we know. To be master is to be true to the Truth we know, true to ourselves. Whenever we try to substitute anything to take the place of Spirit, we fall short of Truth. However, we all have our lessons to learn. A simple life, a life patterned after the life of the Christ, will be



found by all who are faithful to the Spirit of Christ. To claim less than Jesus claimed is to have less than he had. "According to thy acknowledgements be it unto thee." Have we acknowledged God in all our ways? If not, how can we expect all?

Spirit says, "Thou shalt have no other gods before me." Well, as Spirit is the substance of all things, why should we desire anything else? Why not know this and be satisfied? I think we are all apt to forget the allness of Spirit at times, and begin to look for something to take in its place. I have gotten to the place where, when I want anything, I ask for the presence and power of the Holy Spirit, and not for the thing itself. Why not? Spirit contains all. Let me ask you, Should I look to any other source when I know there is but one? Spirit says, "I will supply all your needs; I, myself, am all you need." Only a simple child of Spirit can realize this truth. Only as we become child-like do we feel and see the deep things of God.

Truth never changes. Let us become like Truth, always the same. Let us trust in this one Invisible Source for all that we are and all that we have. Our place is to *let* God's will be done, and not try to instruct God as to how His work should be done. We will find all things in Divine order when we get ourselves in order. Self-control controls all things. As a man becomes poised in Spirit, by resting and trusting in the One Spirit, he finds his health, happiness, peace and success.

Nature unfolds the beauty of the lily; Spirit unfolds the God in man, when he becomes as meek and silent as the lily. There is nothing so beautiful as the face of Jesus Christ, when you see it with your spiritual eyes, and this is what we should see in the soul of every one. The world is made beautiful by the sight of God looking through your eyes and mine.

Count your blessings, when you find time. Begin right here and now to see how much has been done for you; see if you have anything to ask for except

the presence and power of the Holy Spirit. Thirty years ago, when singing in church, I used to ask the Holy Spirit to help me to sing my solos. That was long before I knew or realized that this Presence would do all things for me if I only asked "in faith believing." It never failed me, yet I did not know it would help to do anything else; I did not have the understanding necessary for its application. God to me then was not the God of Love I know today, and yet I had been singing in church all my life. Not until we look within, do we find God — Spirit — the one and only Presence.

Whining and complaining lessens one's estimation of himself and belittles God. There is a God of the living and a God of the dead, we are told, but in Truth there is but one God, and that is the one great universal Mind, back of and within all manifestations of life, not death. The simple life lived in God, satisfied the Master, made him master. We, too, may master every condition in life when we become like the little ones he took in his arms to bless.

Lovingly and tenderly the same Christ Spirit awaits your acceptance and mine. Shall we continue in bondage to fear and doubt? Shall we longer live in the land of Egypt, in darkness, when we know that the light of Truth is within us? No; let us be still and know that "I am Spirit," "I am God," and not be afraid to speak the words of Truth to all people. The Spirit within will speak through us when we absolutely trust. Only believe; this is all that is required of us. "According to thy faith be it unto thee." Let us be filled with the faith of Jesus Christ. Let us put our trust in this One Spirit, and find perfect freedom.

---

## VICTORY: AN IDYL OF A SOUL.

BY DR. ALICE B. STOCKHAM.

They named me Victoria. Early in life it was said to me that all souls were lost except those who

found the Christ. Day and night I sought redemption. I prayed, I cried, I fasted. In the silence of my room I sought the help from God; in friendship's close companionship I sought human aid. Days and weeks the struggle went on. At times I heard whisperings that there was no God, nor need of salvation, and there came back to me the quick response that somewhere, somehow, there must be truth in what so many of the best and brightest men taught.

Like one that is blind, I cried for light; give me eyes that I may see, ears that I may hear, a heart to comprehend. Like Tolstoi, I was seeking, ever seeking God.

One day the pastor of the church said, "Now, that you know God, let me give your name into the church." I assented to the lie. What days and nights of torture followed in that life of hypocrisy! I cried for peace, but there was no peace!

After a time, the writings of Swedenborg, the great seer, brought me hope. Man had two bodies; one the likeness of the other — a physical and spiritual body; death was the separation of the two. Then came the visions and the teachings of the spirit world; the story of a soul life that does not die; that needs no salvation, except, "As one sows so shall he reap." Thus *Reason* was satisfied — it seemed rational that an individual should work out his own salvation. Jesus becomes a myth; the Bible a record of the history and sayings of sages and religion a dogmatic superstition.

The heart life impelled kindly acts, and the training for life work made it possible to touch the heart of humanity. Then came the tocsin ring: *All is mind—there is no matter; there is no evil, sin, sickness, sorrow or death.*

Satan had said, "There is no redemption through Christ," but that was nothing compared against this statement. The whole being revolted. All mind and no matter!

Do not these bodies have need of food and clothes

and fire? Is not this table I write on, the pen with which I speak, tangible substance? What of the starry heavens and the vasty deep? Do I not hear, taste and feel? Are my senses a delusion?

Thus the warfare went on, when one day a lady sweetly said, "Suppose we say that all *power* is in the mind? Matter of itself is nothing. There is a spirit manifesting in all things. One life, one intelligence, one mind. There is not a point in space, in you, in all, where this intelligence is not."

The curtain of doubt was raised. The light shone in; what sunshine, what warmth, what a glow of light! Unity was established, and from thenceforth reason joined intuition in a growing consciousness of the one-ness of all life's manifestations.

Man is a spiritual being, a living soul, that may be trained into efficiency. Through knowledge he has dominion, and as creator he controls his creations. Intellect, emotion and passion are at his service—life's enfoldment must be according to law. In this law is found healing for body and mind. Man must forget the body and become spirit. The body is, in itself, lifeless, motionless and sensationless. It has neither thought, intelligence, nor feeling.

Spirit is the Ego—the cause, the divine principle in the world, within and without—the absolute and the uncreate.

Spirit is the law of the atom and the universe, the inherent intelligence of all Nature.

Soul is Spirit in action; soul includes the intellect, consciousness, sensation and emotion.

Body is the soul's expression, or manifestation, the register of thought and growth; it is the cipher in an arithmetical calculation, and has no power of itself.

The victory is a knowledge of one's true self, and the becoming of that self, a harmonious adjustment of spirit, soul and body; it is the soul's acknowledgment of the power of spirit which manifests in and through the body; it is the setting in order of all

forces and faculties, obedient to law. As the soul evinces the awakening to spiritual verities, it stamps itself upon every cell and fiber of the body. The body becomes a fitting vehicle for the soul's manifestation. It does not hamper nor hinder, but is molded by the soul.

Healing is both *willing* and *letting*; the active and passive mental states combined. Man wills to let the kosmic mind work perfectly and harmoniously, as if he had no conscious intellect. So far as the body is concerned, he becomes a perfect animal—letting all life processes operate naturally. *One wills to let go.* He withdraws all interference in the processes that belong to kosmic mind. It is an active ruling out of normal thought—he lets go; it is also an active trust in the great life force. The supernormal consciousness or kosmic intelligence, is left free to operate in its own perfect manner. Man has side-tracked his own train of thought, leaving the road clear for the great limited express.

Then follows the passive state, the state of silence. In this silence the kosmic life in healing is consciously directed.

In silence one touches the absolute, knows the omnipresent, omnipotent principle we call God, feels the throbbing heart of being.

To experience soul silence, the divine preception of things, is the highest attainment of man; to hush the hastening to and fro of confused thought, to gain the sweep and surge of the ocean of kosmic consciousness, is the aim of the adept; it is a finding of the Christ; a touch of the hem of the garment reveals the soul's possibilities.

To attain to silence, one must first desire seriously to realize the operation of the divine in man—the knowable self, and must use every effort for this realization.

We go beneath to see the cause and relation of things, to see the design and harmony of Nature, to know the life that impels all life, and through

this process we become conscious of the soul's possibilities.

Right thinking gives to each and all the possibilities of health and longevity, the power of efficiency as well as the soul's illumination of its own greatness.

Right thinking compels both disease and sin to be considered as illusions of normal consciousness, and replaces them with the shining truth of man's wholeness, his oneness with kosmic mind. This wholeness is health of body, activity of intellect and a clear vision.

This conscious willing brings into activity every faculty of the intellect. Reason and judgment are the guiding reins for intuition and perception. Like lightening flashes come the soul's awakened thought. Reason applies wires, transmitter and receiver, and thus converts the message into constructive power. Religion has long revealed to mankind redemption through faith; science now proclaims it through knowledge. It is a revelation of self, a consciousness of the Absolute; the *esse* or limitless, boundless source becomes existence, from *existo*, coming out of.

The within is in evidence; divinity impelling humanity; the soul expresses the activity of spirit. The awakening is a knowledge of this activity; a realization of inherent powers, a knowing of the Absolute as omnipresent, omniscient force.

The awakening of true being is an illumination. In religious parlance it is *conversion*, a knowledge of the "light that lighteth every man that cometh into the world."

By faith one sees, feels, knows the truth of his being. The inward Christ speaks to the Adam consciousness, and reveals its ever growing and increasing power, its limitlessness and boundlessness. One is no longer finite man, but is one with infinity.

Life is a continual process of *becoming*, of growing consciousness. The soul that has started for dominion can never retrace his steps until he has

reached the throne of being and becomes victorious.

The awakening may be momentary, a glimpse only, but this glimpse, this moment, is evidence of its possibilities, and bids us press on and on to greater heights, to larger experiences.

Sincere desire and forms of meditation and concentration hasten this awakening. Make a picture of a perfect man; call to him as though he were far off; bring him to your consciousness. What do you see? One straight form, lithe of limb and perfect of poise, the face and eyes reflecting beauty of the soul's kingship. This vision of loveliness is the self, the embodiment of peace and power.

You now woo it with endearments, with thoughts of confidence, with love's adulations and blessings. You open your arms, you embrace it, you become one with it, and the natural man, through the influx of the spirit, through a union of the finite with the infinite, becomes the perfected one.

There are many roads to the mountain top. Whether you climb the Alps in Switzerland or Pike's Peak in our beloved country, you will find many ways leading to the top; besides, in these days, many means of transportation. Some people take a trolley, and in a very short space of time are in the region of the sun, and the wide vision of an expanded landscape. Another on a burro makes the perilous ascent, while another on foot goes by winding paths, through drifts and over ravines to accomplish the same purpose. Every traveler has obstacles to overcome, the greatest is the mountain height, the altitude itself is attended by physical debility and heart failure. On his upward journey he gets glimpses of beauty and grandeur that transports his soul. He cannot believe that there can be anything greater beyond, and he is so filled with the glory of it that he wants all his fellow travelers to go *his* way. There is no other that can give the same exaltation. It is to him the finish of earthly glories, the finality of mundane experiences. He calls to all below to

come that way, the only road! In his joy and satisfaction there is no more climbing to do, and rests in that fact.

Mountain climbing gives us a symbol of true unfoldment.

The ways are many and winding to spiritual consciousness. There is no straight and direct road to the mountain top; one must proceed over rugged cliffs, through the darkness of canyons, by the narrow icy ledge and beneath the threatening avalanche, ever anon as he ascends being rewarded with distant visions of grandeur and magnificence.

Two seldom follow the same path in making the ascent. One may gain it through the tortuous and devious paths of intellect; he studies, reads, compares and sifts; he knows all religions and philosophies, and at last, through some illumined word, perceives the truth of truths. Another through some experience, a sorrow perhaps, or, what may be more serious, an estrangement of family ties; a business failure, an unrecognized achievement, a useless battling against odds, in any situation that makes human effort seem powerless — all at once he gets a glimpse of the light.

Looking from the depths of the valley, the eyes behold the starry host, and the soul knows it is not alone.

Another, through vision, through dreams, through clairvoyance, or some new experience of the soul's power, knows spiritual life, and thus becomes conscious of that life. Another in cloistered cell, abjuring family ties, social life, ambition's power and fame's fruition, verily loses his life that he may gain it. In the silence and stillness to him is revealed the Christ.

Another, through the harmonies of sound, the tone of symphonies, of voice and orchestra, is led from material concepts to the realms of infinite possibilities.

Another knows and feels the oneness of the Spirit



through Nature's great throbbing soul. His perceptions are awakened and moved by the song of the bird, the murmur of brooks, the expanse of prairies or the majesty of mountains. He sees the life that is his life in stream, flowers, beast and man. In the silence of the wood his soul enters into communion with the perfected man that is pictured in the perfected Nature. No bird's carol is more alive with joy and praise than his awakened soul; no child is more gleeful in his play than this heart that can never again be alone, for it is attuned in its powers.

Another through the mysteries of matrimony, through the love-life, in its dual expression conjugal union, discovers resources and powers indwelling in the masculine and feminine natures. Man's close kinship with the *Creator* is thus accentuated, for out of the heart of being is revealed infinite possibilities.

The mastery, control and transmutation of creative energy proves to man his greatest victory.

Through condemnation, through perversion of sex powers, has man fallen lowest and suffered most.

God created man; He gave him intellect, voice, sight; He gave him emotion, insight, expression.

But satan created the reproductive functions; it is his one dire deed of darkness.

One must learn that sex-sense represents the love-life of man; it is an expression of the inherent kosmic force, the divine life.

Man to evince his God-nature must create. When he knows in his innermost heart that the creative functions are from God, and not under the seal of satan, then he is ready to make them serve him in all phases of life. Ethnological research finds traces of phallic worship in most every nation. Why? Because the phallus and the yoni symbolizes the union of the finite with the infinite in the soul's illumination. The symbol is sacred, because it represents the highest psychological experience of a human being.

Thus with, or without creed, with the knowledge

of all religion and all philosophies, or ignorant of all, the student or the laborer, the recluse or the man of affairs, all, all may know and realize the life of the Spirit, may walk in the knowledge of the Infinite Presence. God, the supreme love, God, the supreme intelligence, is the transcendental, but ever revealing mystery. This is the God that heals our sickness, our sorrows, our mistakes, and leads to *Victory*.

---

## THE CHILD IN THE MIDST.

BY LIDA H. HARDY.

As parents and teachers, we follow one of the most important and one of the most responsible lines of the world's work—the proper training of little children.

The parent or teacher who deals with the character of the child we see, deals not only with the character of the man to be, but with the character of the people and the nation of which that man is to be a part.

If you would prophesy as to the future of a nation—study its children. If you would create for a nation a lasting and enduring stability—cultivate its children, for in the children is the hope of the world.

It has been said, “Nothing promises more for the improvement of the coming generations than the fact, that in all countries the Science of Motherhood is being taught and studied as never before.” The great Froebel was right, when he said, “The destiny of a nation lies more in the hands of women, the mothers, than in the hands of those who shape its policy and make its laws.” And he added, “We must cultivate mothers, else a new generation cannot accomplish its task.” A mother once questioned Darwin as to when she should begin her child's education, then two and a half years old. “Madam, you have already lost two and a half years,” said he.

In the light of the new psychology, we know that

the woman had lost more than two years and a half, for the most important part of the child's education is that which he receives during the formative period, when the little life is more than at any other time susceptible to external influences. Why, the most susceptible thing in all the world is the little child. If then good influences be rightly applied during that plastic, receptive condition, who can fathom the lasting and glorious results!

Mr. Larson says that we should have thousands of children coming into the world in this age that would be as high in the scale as was the child Jesus. "The immaculate conception is not something supernatural, but is that state of spiritual purity that obtains when the wholeness and loftiness and divineness of everything in life is recognized. When we learn to enter into the Spirit, and live, think and act in the Spirit, then shall all things be done to the glory of God and every child shall be conceived in the Holy Spirit."

The Mothers' movement is the starting point of all true reform and should form an undercurrent of power for every other movement, because through it will be inaugurated and accomplished the greatest reform, ever known. We are only at the beginning of it now. As parents we are beginning to understand that the only solution of the problems of the race is to *improve* the race; and in order to do this, both the child that is to be and the child in the midst, must be educated according to the unfolding process.

One of God's best earthly gifts is the little child; one of our sweetest privileges as parents and teachers is to recognize in the child the wonderful possibilities of the perfect man; and one of the grandest and holiest missions on earth is to be a co-laborer with God in finding and unfolding the Christ within each little soul.

Vitally important it is that children be rightly guided and properly developed during the first years. It is important, first: Because at this time a firm,

sure foundation may be laid, upon which may rest the strength of mature life. Second: Because the training which a child receives has much to do with character building, and character is built for eternity. Third: The children of today will influence coming generations. The fourth, and one of the most important reasons is: Because first impressions are the lasting ones.

New Thought parents are seeing to it that their children will not have as much to unlearn as they themselves have had. They are looking well to the three-fold development of the child — the physical, the intellectual and the spiritual. They see him advancing along physical and intellectual lines, and if the spiritual is not keeping pace with the other two sides, they join hands with the New Thought Sunday School teacher, that together they may round out the neglected side and thus give to the child an harmonious development. A child with such training cannot help but make the world better for his having lived in it, and there will exist within his heart no other desire than to be about His Father's business.

The Baroness Marenholtz von Bulow says: "Education to be worthy of a human being must be continuous, should proceed upon the same plan from the beginning, though in progressive sequence, according to the natural stages of development." Now it seems to me that the International Sunday School lesson subjects are not arranged according to the natural stages of development of the little child under six years of age, just entering Sunday School.

Why cannot these Wee Wisdoms be given that quality of spiritual food which their divine natures crave? Why cannot these first impressions of Truth be brought through lessons of the kind and loving Father, these followed by lessons of God's wonderful gifts to His children: "The Light," "The Water," "The Plants," "The Trees," "The Flowers," "The Birds," "The Fishes," "The Animals,"

"The Insects," "The Earth," and "All Things." Then in orderly sequence might follow lessons emphasizing God's loving care for plants, birds and flowers, and not only for these, but "He cared for the baby Moses," in his little basket boat amid the rushes. "He cared for Elijah," who was hungry and thirsty by the brookside, and "He careth for you." "O, let us give thanks unto the Lord, for He is good!" "A man who was made well praised Him," "A man who was made to walk praised Him," "A man who was made to see praised Him," "The robins praise Him," "Let us praise Him." "Mary gave a beautiful gift;" "A woman gave all the money she had;" "What can we give?" "The dear heavenly Father gave His only Son," as a pattern for us, to show us how to help and how to love. As beautifully and as naturally as the blossom follows the bud, now come the lessons on the "Life of Christ," beginning with the birth and followed by his wonderful works and teachings and resurrection.

I believe a two-years' course of such lessons, developed according to the law of the child's own unfolding mind, would furnish him with a rock foundation upon which to build—Truth.

The little children's department of the Sunday School should truly be a child garden. Here the little souls should unfold sweetly and naturally. The careful gardener sees to it that his flowers receive the best possible soil, plenty of rain, fresh air, shade and sunshine; he provides them with anything, nay everything, that will in any way contribute to their growth and development. Just so should the child gardener provide her little immortelles with all that is true and pure and beautiful and good, that they may grow in harmony and blossom in Truth.

Luther Burbank says that the great object and aim of his life is to apply to the training of children those scientific ideas which he has so successfully employed in working transformations in plant life. He declares that plants, weeds and trees are respon-

sible to a few influences in their environment, but that children are infinitely more responsive, and the failure to recognize the spiritual elements in the environing conditions of children has been the fatal lack in dealing with them.

He says that whenever human beings recognize these realities in the realms of human life and begin to apply scientific principles to the training of children, then humanity will enter upon a new stage of existence. Mr. Burbank says that in his opinion, every person should be physically, morally and spiritually perfect, and could be if the same attention were paid to his or her training that he is giving to weeds. That just as he has wrought miracles with plants, by bringing them into contact with those elements of their environment to which they rapidly respond, those who have the care of children should seek to do for them and to train them by bringing their natures into relation with all the elements of their environment to which they are potentially responsive.

The child gardener should attempt no definite teaching, but rather her aim should be to nurture and fan into a flame that divine spark, which comes with every child that comes into the world. This is the Christ within; this is that "light that lighteth every man." God's children are sent into the world to shine it out.

Teachers of little children should be in constant training for their glorious work of starting little souls in the "shining path," and for this the grandest of all missions none other than the Great Teacher can guide and direct. To lose her own identity and to be led by the Holy Spirit in all that she does, with and for her children, is to succeed, and in success she wins not only the knowledge that she has helped to build the character of a little child, but that in so doing she has built up and added to the strength of her own character.

Behold, here is a beautiful flower! Nothing

could be purer! It is called the soul of a child. Come, let us study it together that we may perchance, through contact with it, become better fitted for the kingdom of heaven.

The pope of Rome was at one time so much interested in the work of Michael Angelo, that he caused a secret passageway to be constructed from his own apartment to the studio of the sculptor. The pope would often go and watch Michael Angelo at his work of preparing to decorate a large building with heroic figures. It is told of him that he worked with such ardor and with such wonderful power, that the fragments would fall from his chisel faster than three men could carry them away.

The dear Father has commissioned us as parents and teachers to decorate the world today with heroic figures, and as we model these little plastic souls with the chisel of noble influence, we often catch glimpses of the glorious work that is being wrought, and is still to be done. And, dear ones, through it all comes the comforting thought that we work neither alone nor unobserved — the dear Father needs no secret passageway into our workshop, for He is always there — “I in thee and thou in Me.” And as we work the works of Him who sent us, often through the Christ consciousness comes the still voice, “Well done.”

---

## NEW THOUGHT — ITS MEANING AND MISSION.

BY JUDGE H. H. BENSON.

There are probably as many meanings for New Thought as there are people in it. Each has a different conception of it, and each should have a new New Thought each succeeding day; and the significance of this movement to anyone depends largely on the place he occupies on the spiral of evolution.

Under this name seems to have been grouped by the public mind all those who believe in mental or

spiritual healing, combined with individuality in thought, and freedom from the bonds of authority and creed. This is a loose generalization, which includes many men of many minds.

What does New Thought mean to you?

To me, and to all who enter into the spirit of Unity Society of Practical Christianity, it means that man can raise himself into a consciousness with the Father, and by holding himself in this consciousness he can so spiritualize his mind and body that he will be immune from worry, disease and poverty, and that he can use this spiritual power to help others to raise themselves to their sublime heights.

To us, it means spirituality above all things, the conscious incarnation of God in man.

This name "New Thought" seems to have come forth from the Unseen, as no one knows whence it came; but it is a good name, a significant name, and we have no apologies to offer for it.

"Whom do men say that I am?"

Prof. William James, of Harvard, who enjoys the reputation on two continents of being the greatest living psychologist, in a course of lectures delivered in Edinburg, devoted two of these lectures to the New Thought movement, and it may be well for us to note the conclusions of so eminent a scholar and so broad and liberal a man as Prof. James, as to what New Thought means to him.

To start with, he declares himself a materialist and does not claim to grasp the spiritual or esoteric meaning of the movement; but he says, "It must now be reckoned with as a genuine religious power." He calls it "a Mind Cure movement," and characterizes it as "the religion of healthy-mindedness, the gospel of don't-worry and relaxation," which indicates that he has caught something of its spirit. And speaking of it as a great, practical healing and uplifting principle, he says:

"The plain fact remains that the spread of the movement has been due to practical fruits, and the



practical turn of character of the American people has never been better shown than by the fact that this, their only decidedly original contribution to the systematic philosophy of life, should be so intimately knit up with concrete therapeutics."

He says much more which would be of interest, but time forbids further notice of these intellectual deductions of this distinguished scholar, as to what New Thought means to him.

The most striking statement which Prof. James makes, is that this New Thought movement is "the only decidedly original contribution America has made to the systematic philosophy of life."

When history has rendered its verdict, the conclusion of an enlightened public opinion will probably be, that up to the beginning of this century America had produced one great scholar and philosopher, Benjamin Franklin; one great practical statesman, Abraham Lincoln; one great original American poet, Walt Whitman; and one great, practical, ethical and spiritual movement—New Thought.

Is it simply a strange coincidence that Franklin and Lincoln and Whitman were uneducated men, so far as schools are concerned, and have no *alma mater*, and that this New Thought movement, "America's only original contribution to the philosophy of life," has simply manifested out of the Unseen, and has no founder and acknowledges no authority or creed?

*This*, like other mighty movements which have lifted the human race upward towards its holy destiny, was not thought out—it was born.

One important mission of New Thought is to lift the race from force to love. Mankind has yet to learn the lesson that people cannot be bound together by armies, by statutes nor by creeds; that the only real unity of family, society or commonwealth is in liberty, in the entire freedom of the individual. This freedom asserts itself in New Thought in such an assertion of the I AM in every man, that he rejects

all authority, that he refuses to be dominated by any other man, creed or convocation of men. And as a logical sequence the New Thought seeks to dominate no man. This individualism rejects all authority except "that light which lighteth every man who cometh into the world,," and is the distinguishing characteristic of the New Thought.

---

## BUILDING AND UNFOLDMENT.

BY A. P. BARTON.

Creation consists in two steps or processes, and only two — Expression and Manifestation.

These are two terms that are often erroneously used interchangeably one for the other. They mean very different activities and are responsible to different agencies.

Expression is the work of the Universal Essence. It ever tends to put forth individual, organized entities in spirit or Mind. In the first chapter of Genesis it is related that Elohim (invisible Powers) "said;" and at each word something which we know by names in nature sprang into being, until man was evolved. These were all spirit or mind organisms — not material.

This was expression, the work of universal being. Then that which was expressed began to become manifest in form. This is the work of the individual. The Universal never manifests directly, and we have made a sad mistake in our praying when we have asked God to do our manifesting for us. In fact, all our begging has been a mockery. To beg God to do things involves the assumption either that He has been unwilling to do what we think He should do and we seek to change His purpose, or He has forgotten or neglected to do it and we must remind Him. Infinite Wisdom, infinitely good, can do no less than the right. But we must do the manifesting of that which has been expressed in us from the unmanifest.

The child is first expressed as a spiritual being, and then it manifests itself in a visible body, in the image and after the likeness of the spiritual ego.

John spoke a deeper truth than we have known when he said, "Without the word was not anything made that was made." The word is the thought thing, that which is expressed from God in the mind. This always precedes manifestation. The artist has the picture in his mind before it is painted on canvas. This is expression. He therefore is able to show it forth with brush and pigments. This is manifestation. The table, the chair — all objective things — are but visible embodiments of the thought things in the minds of the makers, the word. Verily, without the word was not anything made, manifested, that was made.

We speak of the within. By this term we do not mean a place or point located in the body somewhere, as the solar plexus, the brain or the heart. We mean the spiritual or mind self, the expressed entity fresh from the Father's breath. The without is the manifest body and objective nature.

No substance was ever created. The Essence of Being is eternal, never had a beginning or a creator. And residing in it, co-eternal with it, essential to it is the law of being, not made by a lawgiver as our statutes are, but prevails as eternal principle, uncreate and forever abiding in essence.

We cannot comprehend eternity or endless extension, but we are driven to admit them as true because it could not be otherwise. It is like the geometrician's *reductio ad absurdum*, the conclusion cannot be proven, but must be so because it cannot be otherwise. We know, for example, that there is no end to space or extension, because beyond any supposed limit or boundary there could be only further extension of distance.

All this limitless expanse is full of substance, or the Essence of Being. There is no vacuum. It is impossible to create a vacuum. Nature abhors a

vacuum. Out of this essence of being all things are expressed before they become manifest in form. It is unthinkable that something could be made of nothing.

As creation consists of two steps, so does the process of growth. There is unfoldment, and there is building or accretion. And these processes are mutually inter-actionary and inter-dependent. The powers and possibilities of the spirit or mind ego are infinite. We can never reach a point in growth where we may not further unfold; for the act of unfoldment stimulates the process of building, or accretion from the Infinite, exhaustless Essence of Being. And the process of building in turn stimulates unfoldment. Thus do we grow.

This beautiful building in which we are assembled tonight was first in the minds of its projectors, having been expressed from Infinite Being into minds gotten ready for it through unfolding power. Then the manifest building came as a result. This step will react upon their souls for further unfoldment. We may not allow that which has been expressed within us to lie dormant or asleep. We must manifest it in order to make room for further expression.

This double process of action and reaction between the within and the without is illustrated in the growth of the trees and plants by what botanists call endosmosis and exosmosis. Endosmosis is the attraction of the gases and fluids without by the gases and fluids within, and exosmosis is the attraction of the gases and fluids within by those without. Through this process both are strengthened and kept active, and the tree or plant lives and grows. One is building, the other is unfoldment.

In education we see the same double action. We all know that the word education means the drawing out or unfoldment of the powers of the mind. How is this accomplished? By instruction, the application of facts. Facts have little value in education beyond the awakening of the perception of principle

or the philosophy of facts. The teacher who is not able to draw from the facts of history the philosophy of history, is a failure as a teacher of history. The one who memorizes all the rules of grammar and yet is unable to comprehend or apply the principles of philology, has studied grammar in vain. If a man is able to speak seven languages and is unable to utter an original thought with one of them, he may be instructed, but cannot properly be called educated. The instruction is the building, the education the unfoldment. They are, when truly united, mutually stimulative. While proper instruction draws out mind powers, this unfoldment reaches out for further instruction. The two must go together.

So is it with inspiration and aspiration. Inspiration means, literally, breathing in. The church people have supposed that the only inspired men were the writers of the Bible. They have believed that when the last of these writers laid aside his stylus, inspiration ceased upon Earth. They thought that inspiration consisted in God's entering a man in spirit, obsessing him, as it were, taking control of his brain and faculties and speaking or writing through him.

So, following this teaching, we have been getting our inspiration second hand. It was a reflected light, and therefore without heat or actinism, the principle of growth.

Now we go directly to the Source for inspiration, and power is the result. There are inspired men and women in this room tonight. We may all go to the source of Holy Spirit, just as near to it as could Elijah or Paul.

"Holy" is from the same root word as is heal, and spirit is from the Latin "*spiro*," I breathe. Thus we see that Holy Spirit means the healing, whole-making, breath. It is the Father's breath. There is a constant interchange between the Father and the Son by means of this whole-making, growth-inciting breath. We could not sustain our individ-

ual being for fifteen seconds if this connection were severed. But it cannot be severed. We have heretofore supposed separateness between ourselves and our Source, and as a consequence, manifested weakness, as poor worms of the dust. We have prayed to an absentee God and received no answer.

Inspiration awakens or incites aspiration; and aspiration, which is the reaching up after higher, better things, opens the soul for fuller inspiration. This is true when we act upon the impulsions, manifest it in action. Inspiration is building; aspiration put into action, is unfoldment.

Thus do we grow. The projectors and constructors of this building put into action the aspirations which had been stirred by the inspiration of Holy Spirit, and thus opened their hearts to the inflow of further inspiration. This is true soul growth. The process is always dual — Expression, Manifestation; Instruction, Education; Endosmosis, Exosmosis; Inspiration, Aspiration; Unfoldment, Building.

How shall we stimulate and sustain this mutually reactionary process so as to secure the best results in growth? By a proper, judicious, faithful use of the Word. We have not more than half realized as yet the tremendous power of the Word.

Recently, Mrs. Barton and I visited a part of the state where they had had no rain for a long time. The corn and fruits were drying up and the pastures showed no green sprig. They had been burning off the grass as in late autumn. Mrs. B. and Ralph were occupying a seat in the car just in front of Beatrice and me. I reached over and, touching Mrs. B.'s shoulder, said, "Just look at the parched condition of this country. Let's treat for rain." And we did, devoutly. When we arrived at our destination, Mrs. B. said to her father, who is a Baptist preacher, "Father, why didn't you let us know you needed rain here so badly?" He smiled and replied, "Why, child, you could not cause it to rain. Only God can do that." She said,

"Well, you will see. Just wait a little."

In three days there came such a rain as they had not seen in many months. It thoroughly drenched the thirsty ground so that in three more days the pastures looked green and water still stood in the roads as we came home.

The words we spoke were faithful and without fear. We believed in them and expected results. Such words always prevail. Fear is born of belief in evil, and is the cause of all our short-comings and ailments. If no one believed in evil, fear, earth's only devil, would depart and our troubles with it. Our greatest work is to bring the people to think of God as the omnipresent Spirit of Good, all about us and within us, and to know that there is but one law, the law of good. It is not enough to acknowledge this as true, nor is it sufficient to feel it to be true at times of high spiritual exaltation. We must abide continually in the consciousness of it so that no fear nor misgiving concerning the truth of it can ever intrude. Then shall our words be powerful to accomplish that whereunto we send them. Then shall our growth be steady, wholesome, symmetrical unfoldment through the building activity of Holy Spirit.

---

## SOUL FREEDOM.

BY ELIZABETH DODGE CARSON.

It is said, "Earth is crammed with heaven, and every bush aflame with the fire of God, but only he who *sees* takes off his shoes;" and we may add, none are so blind as those who *will not* see. *God help us to see.* When we are so clear-sighted that we can see the fire of God shooting, not only from every tree and shrub, but from every form of life, and when we realize that every breath we breathe is an inspiration from the Infinite, and every step we take is upon holy ground, then we will begin to live, and the elasticity and bouyancy in every step will assure us that, "They that wait on the Lord shall renew their strength;

they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." It is simply glorious to know that we live in this age; when such a gathering as this is possible; when a temple like this can be dedicated to the Truth, and paid for gladly and happily without exacting tribute or paying of dues; when the chivalry and wisdom of our land are rallying to the front, and the battle cry is, "The unity of all life, and law immutable and unchangeable controls the whole."

There is no uncertainty, God is the same yesterday today and forever; all is as sure as that we have our being or that the kingdom of heaven is within, which we have been taught since we were children, but we did not comprehend. We worshiped a graven image, graven it is true in mind, but none the less graven, than if it were marble, and because of this idolatry, the statement that God is no respecter of persons was equally difficult of comprehension. We seemed to see this far-away God with a mighty rod or wand in his hand, which he caused to smite his poor creatures, causing agonies untold, groanings, discouragements, poverty and suffering of many kinds, physical, mental and spiritual, while others He permitted to live in prosperity and happiness. Such a God! A monster, indeed, we worshiped, but when the new God came to us —

"God of the granite and the rose,  
Soul of the sparrow and the bee;  
The mighty tide of being flows  
Through all its channels, Lord, from Thee.  
It springs to life in grass and flowers,  
Through every shade of being runs,  
Till from creation's radiant towers  
Its glory flames in stars and suns.

"God of the granite and the rose,  
Soul of the sparrow and the bee;  
The mighty tide of being flows  
Through all its channels back to Thee  
Thus round and round the current runs,  
A mighty sea without a shore,  
Till men and angels, stars and sons,  
Unite to praise Thee evermore."



And when we become as little children, seeing this omnipresent God, and not only willing to be taught, but are hungering and thirsting for the Truth, the guidance of this loving Presence, the Holy Spirit has been demonstrated so many times, that doubt is no longer possible, and we exclaim, "The soul of man *can be free!*" Freedom, happy thought! Liberty is a dear word, and there is no hardship, no suffering, no agony too great to be endured on the road to liberty, even on the physical plane, but when we mount to the spiritual plane, and realize that soul freedom means physical freedom also; that the greater includes the lesser; that the *real* man was given dominion; we know that this pure, holy, infinite, all-powerful Life, or Love, that is manifesting through us can not only be directed to every cell and atom within the temple in which we dwell and make it pure and holy, without spot or blemish, with no shadow of sin or suffering, but that in the spiritual realm it is a beacon light, guiding the world into the light of Truth—"Ye shall know the truth and the truth shall make you free," and when the truth makes free, we are free, indeed. One writer asks, "Can the soul of man be free?" Answer, "If at one with God there can be no slavery." Then there is a law and method of the soul's liberation, *certain sure*, and it is for me as well as for you.

Did Jesus and his disciples heal the sick? Then the healing was done in accord with the law of our being, and can be repeated whenever this is applied.

Was there ever a prayer answered? Then there are laws in the spiritual universe which are discoverable, which may be made the trunk lines of spiritual power, by which we may ask what we will and it shall be done unto us.

Was there ever an inspired man? Oh, the inspiration shining through UNITY and other publications and papers; then there is a law of inspiration, and Brother and Sister Fillmore, Jennie Croft, and

the rest, have no monopoly, and *we* may be inspired if we apply the law as they do.

Did Enoch walk with God? Then all may walk with God. Jesus says, "I and my Father are one, and you are joint heirs with me." God is no respecter of persons. We may all walk with God — happy thought! We may live and walk in conscious harmony with the law of our being, and this harmony means harmony and not discord in our daily lives. We will be shown the way to glide safely and smoothly around this difficulty and that accident; this trial and that, in such a beautiful way, that we will exclaim, "Why is it that all our lives we have run against this obstacle and that, and have been bruised and broken and wounded and crushed and bleeding, and in our agony of soul cried out, 'Why was I born? Why was I brought into this world of suffering and sorrow?'" We answer, "These seeming ills are schoolmasters to bring us to Christ, because we would not understand, because we did not be still and listen."

Think you Joan of Arc would have been guided as she was if she had said, "I must go and work for money, and accumulate wealth, and be great among men"? No, indeed, and she did not have to become as a little child, for she *was* a child, a pure maiden tending her father's flocks, and she had plenty of time to hear the voice of God, and she *listened*. I tell you, we must take time to listen, and when we hear, we must be willing to believe it is the voice of God, and *obey*. Joan heard the voice calling, calling, and she kept the call within her own bosom, for she was afraid, and no wonder. She smothered the call until her country seemed doomed, and when she could no longer resist the message, and told that she was called, and could deliver her country, she was watched as one crazed, and her freedom was taken away for awhile until the day came when hope was gone, and there was no arm to save; then they put the slender maiden on a horse and sent her forth

with her hair and her white robes flowing (for she refused the armor) to save France.

Did she falter? No, she knew that God was with her. She could not have a doubt; if she had she would have fainted and fallen, but God was there, and victory perched upon every banner wherever her pure spirit moved, and when her country was saved, and when she wanted to obey the voice of God, and go back to her father's flocks, she heeded the voice of the king, who desired her presence; and then grief came to the beautiful spirit of Joan of Arc. God's voice called and was not obeyed.

When Deborah was judge in Israel, God's voice came to her, and she told Barak to go up against the Amalekites. How many Amalekites have we who are fighting against our development, and think they are helping us by holding us to the orthodox path, and Barak said, "Except thou wilt go with me, I will not go." And Deborah said, "I will surely go with thee." How like a woman! Men can have the help of women for the asking. It goes without saying, that they were victorious. Deborah knew that God was with her. If Barak had known that he could command God's presence (for God was in Barak as well as Deborah) he would have been as brave as she.

Queen Esther knew that when she and all her people prostrated themselves and prayed, that her call was from God. Did she falter when told that she would be beheaded if the king did not hold out the golden scepter to her, when she went before him contrary to the law? She said, "If I perish, I perish," and stood before the king; he held out the golden scepter, and not only her life, but the lives of her people were saved, because she listened to God, rather than man, and obeyed.

The call comes to us. It is God's voice calling, calling; think you it is less imperative because the call is to the higher, or spiritual plane? The people are fainting and falling, bruised and crushed, almost

the faintest spark of hope having gone out. In many cases they are eager and willing to hear the Truth, but the harvest truly is great, and the laborers few. When I look at this brave band gathered here, I almost wonder that they have dared to stand alone; that they have dared to step out of the mad rush after material things, and have listened to and obeyed the still small voice of God. They have entered into their closets and shut the door and prayed unto the Father who is in secret; and the Father who seeth in secret, is rewarding them openly. They are seeking first the kingdom of God and His righteousness and all good things are being added, even this beautiful temple.

To doubt is to fear; to fear is to falter; to falter is to fall by the way.

It is said that the great scientific movements of the last half century have ushered mankind into a new atmosphere in which to breathe. Let us see. If the atmosphere which fills our lung cells is consciously laden with God's loving, healing, comforting, strengthening presence at each inhalation, and is consequently so changing the cells and atoms of our whole being, that only the fruits of the Spirit can become manifest, indeed it is a new atmosphere. If God's center is everywhere, and circumference nowhere, and the center of God's universe is within, then have we a new God and a new universe. Behold, all things have become new. A new world redemption means the lifting of man entirely out of the negative or fear currents, and setting him upon the foundation of God's love, where his soul freedom causes him to recognize the same freedom in all humanity, and the beauty of helping instead of hindering; liberty to inspire, but no liberty to condemn, then our new program of social and individual actions means all the difference between a constraint put upon our actions in an effort to live in accord with the printed Word, and a consciousness that the God center within each of us is being permitted to shine through us to light

the pathway of every soul. "Ye are the light of the world." "A city that is set upon a hill cannot be hid."

A professor in Ruskin College, Ruskin, Tenn., said to me, "We know man has wonderful latent powers, but do you not think it dangerous to teach these powers? Will they not be used for evil?" I answered, "I think the danger is in ignorance." When we learn the Truth, we will know that every condition we send out will return to us. If the good is what we seek, we will know that good going from us will rebound. Think you we will want the returning stroke of Black Magic, or anything that is not decidedly good, and how could it be otherwise when the universe is really one?

*God, Nature, Man*—these three are one. The race is all one body. We are all brothers. The soul can truly say, "I am at one with God, at one with all mankind. I am at home in the bosom of Nature." God spoke in the heart of Columbus and guided him over pathless seas to the new world; but the voyages of discovery today are spiritual voyages; the discoveries are the continents of power within the heart of man. A new world is before us far more wonderful in the revolution of thought than came with the discoveries of Columbus. A greater revolution of thought is upon us than came with the discovery of the law of gravitation. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man" to conceive the glories of these discoveries. They are to be made through silence and prayer. Prayer is the soul's sincere desire. In the higher realm of the Spirit, where the etheric vibrations first mingle with the spiritual and are finally lost in the glory of pure light, is where in our spiritual voyages of discovery we find the prayers of the saint; that cares not for forms or words, but, like the child crying for its mother, it simply knows it wants its mother. The soul is thus thirsting for the freedom that a conscious unity with God and man. "Speak to him now for he hears and spirit and Spirit can

meet. "Closer is he than breathing, and nearer than hands or feet." Are we satisfied to ignore these spiritual voyages and these wonderful discoveries of inexhaustible mines within ourselves, while others are discovering and enjoying them? *No, indeed.*

The race is hungering and thirsting for righteousness, and only righteousness will satisfy. The whole object of this life is to learn this law of freedom and its adjustment to God and our fellowmen. Indeed, a new day in human history has dawned, and the glorious beams of light from this sun of righteousness have connecting lines reaching every soul. The consciousness that we are thus connected ushers us into the New Day. *Are we ready?* Having become conscious of the light, will we hasten to awake our brothers? Many are being brought forth in the birth pangs of this new age, and if we are still in darkness, others will deliver the message, and although our light is under a bushel the *light will shine.*

Miss Willard said, when Mrs. Corse was striving to build the Temperance temple and there was contention over it, "Let those who would falter, falter; and those who would follow, follow."

Can we, with Joan of Arc, say, "God calls a timid shepherd maiden to lead the army to victory; I will answer the call and save my country"? With Deborah of old can we say, "The battle is the Lord's; I hear God's voice, I will surely go with thee"? Or with Queen Esther, "If I perish, I perish; I will answer God's call"? Or is the call too difficult for us to obey? Is it easier to stay in the slough of despond? Verily, verily, we all know that obedience to the Spirit is easier than resistance.

---

The right to be wrong, in matters of religious belief, must be accorded, otherwise we produce hypocrites instead of persons with an enlightened belief that is fully their own. If truth be mighty, and God all-powerful, His children need not fear that disaster will follow freedom of thought.—*Freedom.*

## TRUTH.

BY I. E. HERRIOTT.

A proposition is capable of demonstration when the proofs of its truths are presented to consciousness and accepted.

Truth is inherent in itself, consequently its own producer, and admits of no contradiction, cannot be disputed. It is a law unto itself; it is as immutable as God Himself, being omnipresent, omnipotent and omniscient. Never having been derived from anything, it stands on its own merits; self-vindicated, needs nothing to sustain it; accepted by all without dissent, no evidence can make it more truth. The life of Christ delineated, vindicated and eliminated it in its entirety and showed his oneness with it. In living, he lived it; and in dropping mortality, he erected on the ruins of false beliefs, the grandest demonstration of its eternal existence, and proved its existence with the eternal Good.

Truth is freedom resurrected from the tomb of false beliefs. Truth is the essence of the eternal spirit shown to us in the life of Christ in its fullness.

The life of Christ is manifested Truth.

Truth when presented to the mind is accepted without argument. We do not ask what it is. By intuition we know its presence without an introduction. It is a principle underlying the stratum and foundation of the heavenly kingdom, having Christ for its basis in the great realm of universal spirit.

It is the base upon which Christianity rests. It is synonymous with the New Thought. It is an elementary principle permeating all the ramifications of the intricate and secret recesses of the universe; known and read of all men in a language common to all, no matter of what nationality; interpreted without a teacher, comprehended by no aid from science, grasped unassisted, for everyone has a key which unlocks the storehouse where it exists in all its fullness, because it is Freedom's release and Liberty's God-given birthright to all. It is God's pure Self. Christ is its personifier, and by divine right was the first one to bring to our notice and understanding what seemed a stranger, until its familiar face was recognized; and then we knew it was always present; but comprehension seemed to have been absent on

a journey among creeds and dogmas and the rubbish of ages, where it supposed Truth made its home; and it wandered so long as to think it had no existence, but found that it was near at hand and never lost, but hidden by a veil so thin that it wondered that its familiar face was not seen before.

When a problem is solved and the answer attained, the proof of its correctness is Truth. It comes to our understanding by intuition, and we recognize it as an old friend; it stands on a foundation as broad as the universe, omnipotent as Deity, and as limitless as eternity.

Truth recognizes its own reality. It is conscious of its own existence. It knows for itself that it is a distinct entity. It has its origin in itself, which is the Divine Spirit. It need not go back of itself to prove its presence, for it could not if it wished to. It is accountable to nothing, being superior to everything else; it stands alone in its freedom.

Truth reflects itself in its own mirror. Christ is Truth's vicegerent on earth, personated by no pope, priest or teacher, whose still, small voice proclaims in tones of thunder, its presence, and says, "I am very God."

### DEDICATION POEM.

[This poem was written by David Banks Page, Mrs. Fillmore's brother, and read before the Convention as part of the Dedication Day exercises, by his nephew, Royal Fillmore.]

Truth's temple with Love's corner stone,  
Today we dedicate;  
Its walls in Unity we build,  
Its roof of Peace create.

Founded upon Eternal Good,  
Its rising stories stand;  
Completeness to its every need,  
The builders have well planned.

Forth from its portals, healing streams  
Shall to all people flow;  
In words made vital through the Truth,  
In thoughts with love aglow.

Its purposes shall ever be,  
To spiritually command;  
Its future and its greatest good  
We place within God's hand.

With glad acclaim our songs we raise,  
And wave triumphant palm;  
With joyous hearts we dedicate  
This temple to I AM.



# Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

## Lesson 3. October 21.

THE PARABLE OF THE TALENTS. — Matt. 25:14-30.

14. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

16. Straightway he that received the five talents went and traded with them, and made other five talents.

17. In like manner he also that received the two gained other two.

18. But he that received the one went away and digged in the earth, and hid his lord's money.

19. Nowafter a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21. His lord said unto him, Well done, good and faithful servant: thou has been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:

25. And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

26. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27. Thou oughtest therefore to have put my money to the bankers and at my coming I should have received back mine own with interest.

28. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

**GOLDEN TEXT** — *A faithful man shall abound with blessings.* — Prov: 28:20.

This lesson shows how the soul increases its capacity to know Divine Mind. We are the offspring of that Mind, but we must acquire self-consciousness, with all that it implies.

Involved in us is the capacity to evolve or bring forth divinity. This Divine Mind is the man who went into a "far country," and delivered his goods unto his servants. The talents are capacities and evolution is their increase.

The five talents are the five senses. These are fundamentally spiritual, and the "increase" is the realization of this in consciousness. Before we can see truly, our sight must be increased until spiritual perception is developed. Then our sight is established. This is true of hearing, feeling, etc. The five avenues of expression are to be under the dominion of the individual, and their reality proven and demonstrated.

It is a fact that the unregenerate man or woman is ignorant of the real character of the senses. To them the eye is a telescope and the ear a telephone. Explain that it is the mind that hears and sees, and they are incredulous. In the regeneration these facts are made plain to the individual and he learns the law of mind increase. This is the gain in the talents, which was commended by the lord.

Those who do not understand how to increase their mental capacity through right thought are in danger of timidity and cautiousness.

The fear that they will do wrong has made cowards and incompetents of millions. It is better to make mistakes than to remain inactive. The world is full of people who have carefully put their talent in a napkin and buried it. They are more or less bitter because others have succeeded while they have failed.

The cause of failure is not capacity, but the right use of capacity. Potential capacity is really all that man possesses, until he has made his talents his very own by opening up their inner side. This is the

increase that pleases the Lord, and that servant is put at the right hand.

It looks like a hard law that would take away from a man that which he seems to have because he fails to increase it. But such must be the condition of the slothful servant. If the potential talents are not regenerated by the individual, they are lost to consciousness. Thus the Lord takes away from the fearfully cautious servant the potential seeing or hearing, and he is left in total darkness.

### Lesson 4. October 28.

JESUS ANOINTED IN BETHANY.— Matt. 26:6-16.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.

8. But when the disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she poured this ointment upon my body, she did it to prepare me for burial.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14. Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,

15. And said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver.

16. And from that time he sought opportunity to deliver him unto them.

GOLDEN TEXT — *She hath wrought a good work upon me.*— Matt. 26:10.

Bethany means "house of affliction," and Simon the leper represents a p'ace in consciousness so separated from the One Life that it has become dead and lifeless substance. These exist in subconsciousness, and the I, or Jesus, visits them for the purpose of imparting to them the spiritual light.

The woman with the precious ointment is the

sympathetic quality of the soul that pours out its vitalizing essence where the I AM makes his presence active through affirmations. This is represented as Jesus "at meat," or eating. The mind appropriates substance from the Universal when it affirms, just as the body appropriates food when it eats. It is a fact that strong and energetic affirmations will make one hungry, showing that there is a close relation between mind and body.

The disciples here are represented as ignorant of the true import of the anointing of Jesus, finding fault with the waste of precious ointment. This refers to a certain protesting attitude that prevails when we have been anointed with the precious essence of the inner soul life. The practical side of the man makes protest against the seeming waste, pouring it out with no prospect of return, when it might have been sold for the benefit of the poor.

The mind centered on materiality sees "poor," but the spiritual I AM is rich in its consciousness of a new life that will spring into manifestation as a result of its impregnating *Word*.

But a negative state often follows a very high realization, and the wise prepare for this by drawing upon the soul forces for fresh supplies of life essence—the precious ointment of the woman. If you feel depleted after a period of exaltation, you are "buried with the Lord Jesus." When in this state it is a great consolation and help to have the presence of this finer soul force.

The betrayal of Jesus by Judas is the action of the self-sufficient self in its resistance of the higher spiritual life in the organism. When, through our affirmations of the power of the Spirit, we set up a new and higher life vibration, the former state is thrown into greater activity, and it tries to destroy the new life. On its plane it is stronger than the, as yet, unorganized force of the Higher Self, Jesus, and it prevails. The spiritual life is apparently vanquished, but this is only a temporary condition. It comes forth from

the tomb of matter with increased powers. This is the resurrection which follows every crucifixion.

## Lesson 5. November 4.

THE LORD'S SUPPER.—Matt. 26:17-30.

17. Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples.

19. And the disciples did as Jesus appointed them; and they made ready the passover.

20. Now when even was come, he was sitting at meat with the twelve disciples;

21. And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

23. And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26. And as they were eating Jesus took bread, and blessed and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27. And he took a cup and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is shed for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out unto the mount of Olives.

GOLDEN TEXT — *This do in remembrance of me.*—Luke 22:19.

The Passover is an annual festival of the Jews in commemoration of their escape from the Egyptians. It was used by Jesus to represent the freeing of the spiritual man from the dominion of sense. It is part of the regenerative process going on in the body under the inspiration of the Christ Mind.

In Luke it is stated that the man at whose house the passover was to be held, would be found carrying a pitcher of water on his head. This means that the

locality where the work is to be done, is in the fluidic elements of the organism. The head is the central station to which all the body fluids tend, because there is located the positive pole of the mind, which is the directive power. The "upper room" prepared for the feast is the very top brain, through which the super-consciousness functions.

The betrayal of Jesus means, to individual consciousness, the appropriation and use in sense ways of the life and substance which the Higher Self imparts to us in our periods of exaltation. When we deny the bondage of sense and affirm our spiritual freedom, we set free in the organism an energy or vibratory force that descends through the nerve fluids to every part. This is the eating of the passover with our disciples. But these disciples or faculties are not all in understanding of the Divine Law, and they do not use this spiritual force in right ways. This is shown by their desire to have first place at the table, implying mortal ambition. Jesus demonstrated humility, and a willingness to serve, which is always a sign of the true disciple, by washing their feet.

Judas represents the personal self of the body, whose centre of consciousness is in the sex function. This consciousness is directly connected with appetite and feeling. This is indicated by "He that dipped his hand with me in the dish, the same shall betray me." On the sense plane, that which we eat is finally appropriated by this function and deposited in the seminal glands as a reserve supply for the whole nervous system. In this respect its office is good, and when its work is well done, physical harmony ensues.

But Judas develops selfishness and sense desire. He steals the substance which should go to the upbuilding of the organism, and wastes it in sexual and other sense sensations. In this way he is a "thief," and "possessed of a devil," etc. When the new life from the spiritual fountain is poured into the body, Judas absorbs so much of it that its iden-

tity and power is lost in the consciousness, which is typified by the "betrayal" of the Christ. In the end Judas destroys himself, because he is ignorant of the constructive law.

Yet there is a certain feeding of all the faculties through descent of this superior life and substance, which is typified by the eating and drinking of the body and blood of the Master. When we know the ways of Judas we are on our guard and declare the law unto him, and thus pave the way for his final redemption.

### Lesson 6. November 11.

JESUS IN GETHSEMANE.—Matt. 26:36-50.

36. Then cometh Jesus with them unto a place called Gethsemane, and said unto his disciples, Sit ye here, while I go yonder and pray.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide with me here, and watch with me.

39. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them sleeping, and said unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done.

43. And he came again and found them sleeping, for their eyes were heavy.

44. And he left them again, and went away, and prayed a third time, saying again the same words.

45. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Arise, let us be going: behold, he is at hand that betrayeth me.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him.

49. And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him.

50. And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him.

GOLDEN TEXT—*Not my will, but thine, be done.*—Luke 22:42.

Gethsemane means "oil press," an emblem of trial, distress, agony. The Christ consciousness meets much opposition in its attempt to incorporate itself in human mentality. The body and its thoughts are very material and have but slight concept of spiritual things. The task of lifting up the soul asleep in sense is prodigious, and the Christ Mind realizes the task.

Peter, representing faith, is not yet awakened to the presence of the Higher Self. This quickening Spirit is active while the man of sense sleeps. There would be much more rapid development if the mind of the personal man could be kept awake. In this sleep of sense, the soul and body get negative and absorb all kinds of error thoughts. Hence the warning, "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

The various experiences had by Jesus are the phases of mind through which every man passes who puts on Christ. These experiences may be repeated daily for years, until the mortal consciousness is completely regenerated. The betrayal of Jesus into the hands of the multitude is a picture of the way in which the spiritual life imparted by the Higher Self is captured by the lower forces and subjected to indignities foreign to its nature. But so long as the predominating desires of the soul are on the sense plane, the betrayal of Jesus will follow every descent of his spirit into consciousness. Thus the experience in Gethsemane may take place again and again. Every time we allow the life and substance which we have received from the Spirit to be pressed into sense ideas and used on the material plane, we are giving Jesus into the hands of his enemies.

The remedy is: Declare that the Spirit of the Christ in you is not subject to the law of the flesh, but to the law of God, and that it is a unit in itself and not subject to the selfishness of the flesh consciousness. This attitude of mind maintained will keep the spiritual life and substance inviolate.



## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

235. (a) Will you tell us how to transmute forces so that adverse conditions become helpers?

(b) How may low, perverted energies become high, creative powers?

(c) Understanding that the highest qualities of the Universal Mind are the most conducive to the progression of the individual, can a person polarize and build the character of any mental quality he pleases?

(d) How can we vitalize a thought?

(e) How can we gain a comprehension of the law of attraction that radiates from the positive pole of life? — L. H.

(a) Adverse conditions come to us because there is some weak point in our spiritual armor. Looking upon these conditions in this light, we no longer consider them as "adverse," but as friendly warnings, and we bring all our forces to bear in strengthening our perception and application of the Divine Powers in our possession, so that there will be no more weak places where error may creep in. Thus, seemingly adverse conditions become helpers in making us stronger characters. The trees do not regard as adverse the wind which makes them to bend low before it, for it causes them to strike their roots deeper into the soil and become more sturdy.

(b) Energies which have been perverted, or used upon a lower plane than that for which they were ordained, may become creative powers when these forces are conserved, and the energy finds expression in noble thoughts and words, and in holier, higher living.

(c) An individual may develop any mental faculty that he will, by centering his attention upon that quality and bending every energy to the accomplishment of his purpose. By recognizing the presence and power of the Spirit with him, and active in all that he does, the work of building the spiritual character will progress more rapidly and satisfactorily.

(d) We vitalize a thought by impregnating it with the power of Spirit. We send forth the thought, consciously recognizing that the Great Power we call God is active in it, and then that thought becomes the thing desired.

(e) The positive pole of life is Spirit. The activity of this Life throbs and pulses in its every expression, and becomes a magnet which attracts to itself more life. We feel this Divine force stirring within us on every plane, and we gain a comprehension of its power by noting the results attained. As we progress in spiritual understanding, we direct the life-force to its full expression upon the spiritual plane.

236. In noting the additional pages in *UNITY*, on meat-eating, which I heartily approve of, if I mistake not, I infer that fish-eating also is inconsistent. Would ask you to kindly explain how we are to accept that act of our Saviour's, feeding fish to the multitudes; also when he showed them how to cast nets that they might bring more plentiful returns? Also how you regard the wearing of furs, etc., which causes such wholesale slaughter of various animals, for that purpose solely? — C. H. S.

Every man should govern his conduct according to his own understanding of what is right, and not be swerved from his purpose by what any other person said or did, does or does not do. We believe that Jesus did this, and was true to his convictions. We believe also that were Jesus living today, when these finer ethical points are being considered, his voice would be raised in no uncertain tones against the taking of life in any form. We are living in an age when it is possible for us to attain our highest ideals, and not even the example of a Jesus should influence us against our conviction of what is right. The wearing of furs is no more consistent than the eating of meat, if one believes it is wrong to take life, neither is the wearing of plumage for which the bird gives up its life, and perhaps the lives of its young.

But there is a good lesson for us if we take the story of the miraculous draught of fishes, and the eat-

ing of the fish by Jesus, and give them their symbolic interpretation. Water symbolizes thought. Sometimes it is disturbed and tempestuous; sometimes calm and peaceful; sometimes it is not clear, etc. Fishes are ideas held in mind. The Christ or spiritual consciousness in us tells the disciples (our faculties) to let down the net (the conscious mind) upon the right side of the boat, that is, into the right sort of thinking, and the result is many ideas of Truth. These ideas are to be appropriated (eaten) if we would incorporate them into our very being. In searching the Scriptures for help to eternal life, we get away from the event narrated, and into the teaching which it holds for us.

## HAY FEVER.

A lady came to me and said, "I have hay fever, and it's just as bad as it can be. It makes me cross, cranky and crabbed. Every time I go out into the backyard, the smell of the weeds and flowers fills my nose with sand, and I just can't stand it any longer."

When she quit condemning herself and the backyard, I said to her that I would treat her, if she would do as I requested her; she promised to do so, then I gave her a treatment, and said, "When you get home you go out into the yard, and tell all the weeds and the flowers how beautiful they are, and that you love everyone of them, and praise God for them. If you do this you will be healed." And she was healed. We only have to harmonize with Nature to be natural.—LEROY MOORE.

Emerson used to tell with relish that he loaned a copy of Plato to a Massachusetts farmer, and, on returning it the man said, "Do you know, that feller has some thoughts like mine."

"God heals, and the doctor takes his fee."

## RED MEANS LIFE.

A thought of life and action, energy and force, in the mind, awakens red vibrations in the soul consciousness. Those who discern the first expressions of thought on the mental plane often see the various colors corresponding to the ideas. Thought of power, dominion, mastery, always send out purple vibrations. Thus the purple robes of rulers is based upon psychological law. Blood is red, because it carries the thought of life. Vivacious people usually like red colors.

In an article in *Town and Country*, entitled, "Dramatic Readers, Past and Present," by Jean Jewell Hotchkiss, is this reference to the color red: (Mrs. Hotchkiss is a New Thought woman.)

"I heard Mr. Riddle read twenty-five years ago, soon after the success of 'Oedipus Tyrannus.' The reading was given as a matinee at the Madison Square Theater in New York, and my friend, Mrs. Martha J. Lamb, New York's historian, was my companion. We agreed upon the merit of Mr. Riddle's art, which, as William Winter says in the *New York Tribune*, is 'unobtrusive, simple and restful, based on the perfect appreciation of beauty in literature.' At this reading the stage was bare of furniture, with the exception of a small table near the foot-lights, which was covered with a bright red scarf. Mr. Riddle gave his readings standing near this table.

Had the red screen behind the great Siddons, the red note in the sash worn by Mrs. Kemble, the red velvet table before Miss Cushman, and the red table scarf beside Mr. Riddle, any significance, or was it merely a coincidence? If used intentionally, may it not have been as a point of attraction to hold attention to the reader? Red typifies vitality and power. Or was it intended merely to give artistic finish to the picture? The artist Le Clare once said to me, on entering my reception room, and discovering a small article of bric-a-brac of bright red, 'Ah, that touch of red proves you to be an artist.'"

The Red Leaf means life manifest. For those who have not yet acquired the ability to concentrate on an abstract proposition, it is a great help.

## LETTERS FROM EVERYBODY EVERYWHERE.

I rejoice in reading UNITY very much. I think it is getting better and better all the time. The last one was exceedingly fine. It must bring a great blessing wherever it goes. I have had a pain in my left side. A few weeks ago the pain became very strong and I thought why not put the red leaf on it. I did so and asked God to bless the words of truth that had been sent away with it to my good. I must say, to the glory of God, that I have felt the healing power of the spirit in my side and I want to thank you for what you have been doing for me all along.—W. F.

I am much improved since writing you last month. That greasy sort of perspiration has almost ceased and I feel very much stronger. When I pass my hand over my face it feels healthy and soft—that harsh leathery feeling has all disappeared. I have worked better and easier this month than usual.—C. F.

My affairs have not been the dreadful burden they were. I have been able to trust and have so far met my obligations on time, although there has been nothing over. Still it is wonderful, and now that I have lost the feeling of helplessness and burden life is so much brighter. I am so grateful for what you have done for me.—P. V. A.

I am so glad to be able to write you that the party for whom I asked your help is very much improved. I get my UNITY regularly and it is such an inspiration and help to me. I am so grateful for the red leaf. It has helped me so many times.—Mrs. W. B.

I am feeling better for the past week, do not have such a dizzy head and my heart beats more quietly. My back is much better. There are no gases to bring discord in my stomach and bowels; no lameness or weakness of the knees, which seemed very real in going up and down stairs; no tender feet.—J. A. S.

You wished me to write at the end of the month's treatment, reporting progress. I am getting along very nicely, went down stairs for the first time in 18 months on the 4th of this month. I had help, of course, but got down without trouble. My finances are improving. This is certainly wonderful. About a week after I had received your last letter a friend wrote me that in the next year she would send me \$100.00 and enclosed a check for \$25.00. I had not written her nor asked her for the money, nor anything. I am telling you this to show you what work is being done. My friends, I do thank you sincerely for what you are doing and beg you will continue treatments.

I must not forget to tell you that I like the red leaf. I go to sleep every night with it in my hands. It is not imagination. I feel an electric current whenever I pick it up.—Mrs. J. J.

Some months ago I asked for treatment for spiritual understanding and a change of business—some occupation which I could follow in my own home. You gave me the desired treatments. An unexpected offer came to take a house filled with people and easy terms offered for payment. Inside of a week I was enabled to complete the arrangements and was in possession of the house.

I believe these treatments brought this opening through the power of the Holy Spirit, and I am very grateful for it.—A. M. K.

I thought I would write again and let you know how I am. I am glad to say I am feeling better than I have done for a long time, the pain is all gone and I am able to do my work with pleasure.

I am so thankful to you for the help you have given me. The red leaf is a great blessing to my little girl. Everything that goes wrong with her I just put it on and in a few minutes she is all right. Also my niece was beginning with rheumatism in her wrists. I bound a piece of the red leaf on it and it took the pain out and in a short time removed a lump that was forming on it. The other wrist is sore and she is anxiously looking for this month's UNITY to get the red leaf.—S. McC.

It is just about a month since I first asked you for your spiritual assistance. I have improved considerably since then. The lump in my breast is getting smaller and the pain less.—Mrs. H. A. H.

Very many thanks for your kind encouragement in your letter last month, and I have hopeful news to tell. I have at several different times heard the voices of people talking near me. I am thankful for that much and full of hope for more.—A. C. B.

I thank you for the good I have received from your treatments for healing and prosperity. My eyes are better than they have been for ten years and I would like the treatments continued.—M. C.

May I ask your continued treatment? I have improved so much that I long to go on until I reach that freedom that shows forth on every plane, physical as well as spiritual. Your words have been a great help to me through UNITY, the red leaf and your letters. I feel that I could never accomplish the work that I have undertaken if I were not upheld by your thought and the spiritual uplift that goes with it.—Mrs. J. B. K.

I am growing stronger every day and am very glad to take my place with people who are strong and do things. I have made a great gain in the last few weeks, thank God. I thank you and shall never forget your part in helping me to help myself.—A. E. H.

I am glad to tell you my son is improving and words cannot express my joy.—M. V. J.

A lady gave me a copy of *UNITY* and I wrote you. I began to improve in less than a week and at the end of the month wrote you that I was feeling so well that treatments for health were no longer needed. I wish to say that my health holds good—has even improved since that time.—E. A. C.

Your kind letter received. My eye was all right before the letter reached me. Please retain my name for spiritual unfoldment and success.—Mrs. C. M. B.

I am writing this letter with a thankful heart to God and you for the treatment has done so much for me. I am getting stronger and my back is healing up nicely. And my mother is well again.—F. W.

Enclosed herewith subscription to *UNITY*. I could not possibly get along without it. It does me so much good. Last year you treated me for success and we have been truly successful and happy.—Mrs. L. V. A.

I wrote you in regard to my wife, who has a belief of goiter on her neck. The swelling is going away; soreness has gone. Please continue treatment.—N. K. C.

Inclosed you will find draft for treating my wife during and since her confinement. We both wish to thank you for your healing thought and assure you that everything passed off to the surprise of all present. The mother and baby are both enjoying perfect health and we shall always try to keep health, peace and prosperity in our family.—T. G. T.

*UNITY* is a blessed help in all matters, both material and spiritual, helping to free soul and body from bondage, and giving light on the path.—L. A. M.

The thirty days are passed and I make my report. I felt somewhat discouraged the first part of the month's treatment, but the last few days a wonderful change has come to me. I sew from house to house and it is impossible for me to keep the hours for silence as directed, but I keep it in mind, and at night it is my constant theme. It has begun to take effect, my mind is at peace and I have the witness of the presence of the spirit, and the way seems to be opening for a better condition financially. I am so glad that *UNITY* was brought to my notice. I feel that it will be the means of bringing new conditions into my life which I would have gotten in no other way.—L. R. B.

A friend of mine who is a member of your society wrote you of me and I have not felt so well in years as I have for four weeks.—Mrs. C. E. B.

How thankful I am that dear *UNITY* fell into my hands. I thought of destroying my discouraging epistle. I did not understand why the burden should be lifted ere you received

How much I enjoy it. So much so that I am greedy for more. I am pleased to say that I am improving.—J. H.

I write to ask continued treatments. My goitre is softer and I can notice a little reduction. My husband's business is improving in many ways. I am filled with gratitude and thankfulness.—Mrs. A. S.

I am so much better than I have been for two years. Whenever there is a manifestation of pain I declare it cannot be, for my life is hid with Christ in God, and for the past week it does not hurt me at all. How sweet it seems to be without pain. My eyes are improving and I can thread a needle without glasses, for which I do truly thank God and the dear UNITY and friends.—A. C.

I am glad to be able to tell you that my face is much better—better than it has been for years. It really seems most wonderful to me, for I had very little faith that you could help me when I first wrote you. My skin is completely healed, though it is still rough and badly scarred. I am exceedingly grateful to you for the good you have done me.—J. F. M.

I want to tell you that my heart is very much better. I am able to walk some distance without any trouble. Please continue treating me.—L. P.

I am surely gaining in the physical. I am filled with an uplifted, inspiring feeling, and such strange new impulses seem to pervade my whole being that I am convinced your silent efforts in my behalf are helping me to bridge my physical impediments.—J. H. F.

My sister is better and has stopped taking medicine. You don't know how thankful we are to you.—Mrs. H. T.

All is well and Mr. L. is improving wonderfully. God is stronger than man. Mrs. K. in the past two weeks has improved greatly. I am getting stronger in the Faith every day.—Mrs. J. G. R.

Your reply, rich in thought, came duly, for which I am more than thankful. I have tried to do and think all I should and as I should, with good results. I am slowly coming out of the bad, yes, very bad condition I was in.—Mrs. M. E. B.

Since I wrote to you I have been cured from indigestion, from which I suffered almost every day; also of a pain in my left side which I had had for a year. I sent some of my UNITIES to my mother. She put the red leaf on her knee and was cured of rheumatism. I thank you so much and ask special treatment this month for happiness and prosperity.—C. R.

Thirty days have expired since I wrote you last and I think I am so much improved that I will not need your treatments any further at present. I find the red leaf a great help.—G. E. S.



I have wanted to write you and tell you of the great help you have been to me. I was in so much debt and trouble when I wrote to you, but now I am nearing the end of it. I can never thank you as much as I want to. I think UNITY is grand; there are so many precious truths in it.—Mrs. H. E. M.

Since writing you, and, in fact, in a very short time, I received a position which just suited me, and although I had not realized it, one in which I could work and enjoy it to such an extent that I do not realize that I am working. I get tired, but it is a good tired. I get a good salary, with good prospects of an increase. I want to thank you and all the friends who have helped me along this line.—A. M. F.

Your kind letter I appreciate more than I can tell you and I wish to say that in response to a former letter my husband and son secured good positions and are still holding them.

In response to the call from Mr. V. he was successful in getting work almost immediately after the word went in. You can imagine my thanks better than I can express them.—A. S. B.

I received the extra red leaf, for which I thank you very much indeed. I have used it faithfully and have received much benefit from it in many ways. My eyes are improving.—E. M. C.

You will remember me as one asking that you and Unity society send healing vibrations to my dear husband. I am pleased to tell you there is a decided change for the better.

I thank you and will write you again soon.—Mrs. M. L. B.

Enclosed find a little love offering to the Unity Club for their loving vibrations. I feel that the life in me is strong, vigorous, pure and vitalizing, throwing off all impurities and building up within my whole organism the perfect and incorruptible life of God.—C. S.

I was greatly rejoiced when I received the last UNITY and found the red leaf. I cannot tell you of the help I have received from applying it. I was suffering much pain from rheumatism in my hip. I applied the leaf and in a short time obtained relief. The pain appeared in the other side and I immediately applied the leaf again, when it disappeared altogether, and I am so thankful.

I could not give up UNITY. I look for it so anxiously. It is all the doctor I want.—Mrs. A. A. G.

This month I have been feeling very much stronger. When I hold the thought you sent me I have a warm feeling at my heart and thrills run over my body. Before you began treating me my heart troubled me a great deal, but for the last month it has not troubled me at all. I have much faith in God and I feel I will be healed soon.—F. W.

Words cannot express my appreciation of UNITY magazine, and the help it so ably gives. I could not get on without it. I thank you for your wise counsel and strong help all along.—H. H.

The prosperity thoughts have helped me and I have a new position, for which I am very thankful and cannot praise God enough.—N. E. W.

Your treatment is improving me every minute. My strength is returning all the time.—N. C.

I am feeling quite improved in many ways since I came to you, and life has a much better outlook. I want to continue along the same lines. I am trying to forgive everybody and everything, and to have more of the Christ love for all.—M. M. A.

My sister's condition is improving; cough decidedly better, sleeps better, kidneys better, faith increasing, and she has ceased taking material remedies.—Mrs. H. T.

I wish to express my thanks for the benefit my son has already received from your treatments. His wife, while knowing nothing of this, writes me that there is a great change in him for the better. Oh, how thankful I am to the All-Good, and to you people. I scarcely expected results so soon.—O. D. B.

On the 20th I called on you for assistance in demonstrating financial prosperity, and yesterday, the 24th, I got a good position; for which I am very thankful.—P. J. L.

The Red Leaf has helped me already. I burned my hand badly this morning. I held the paper in my hand and held the class thought. In a short time it was almost well.—A. R.

I am much better than when I wrote you last month. Things seem to be coming our way, and I can't tell you how happy it makes me. I can't express my thanks enough to you.—MRS. A. N.

I thank you for the help my friend received. She began to improve rapidly from the time my letter started toward you, and is now well.—B. E. D.

I have not had the neuralgia in my face since writing you. My feet were very sore and painful, and the pain left me in the night and has not troubled me much since. I feel the benefit is due to the treatments, and I am very thankful to the kind friends for their help.—L. A. R.

I am improving all the time. I am much better this month.  
— L. A. C.

My health is much better and my rheumatism is better. I never had more energy to work, and I am in such good spirits.  
— MRS. L. B.

This is the first month's report. You certainly touched the right button, and we send you our heartfelt gratitude.— E. S. McI.

You have helped me so much the month you gave me treatments for rheumatism. It is entirely gone.— K. W.

Your prayers and the Red Leaf are certainly doing me good. God bless you all, is my prayer.— E. M. C.

Money could never pay for what I get through the reading of UNITY.— E. H. K.

I am so thankful I have been helped. I consider myself almost well. We will give God the glory.— MRS. M. C.

I cannot tell how much I appreciate what you have done for me and my little girl. Her stomach is very much better.— M. A. A.

I have been blessed again and again by reading UNITY. The last three books were so inspiring.— J. W.

I am very thankful for my improved condition of health. I have entirely lost the catarrh.— S. B.

Words fail to express my gratitude for the good we have received through reading UNITY, and your kind co-operation.— A. S. H.

Inclosed please find \$1.00, which I send with strong thoughts of love and success to you, dear people. Have developed wonderfully since I came in contact with your Society, this last spring.— K. T. H.

I bless you and every member of Silent Unity Society that has joined in treating me. I no longer have stomach trouble. I consider myself healed.— M. C.

I am glad to tell you that I am improving nicely. My nose is almost well. I thank you so much for what you have done for me.— E. S.

I want to thank you for your precious treatments. My husband writes that he has no inclination for stimulants any more.— L. W.

I am thankful for all you have done for me and my son. We are so much better.— S. D. M.

Thank you for all help received. I need no further treatment. Health is good.— O. D. K.

I am truly thankful for all you have done for me. I am much better, thank God, and you, His faithful followers. God speed the good work.— B. T.

I am so much better and everything is brighter. I would like treatments for another month. I commence to improve as soon as you get my letters.— E. A. W.

I wish I could tell you the fullness of life into which I have been led through your teachings.— R. M. W.

I am gaining in health daily, since joining your Society about two months ago.— M. E. Q.

Keep on treating my little girl; her ear is getting along nicely and so is my ankle.— MRS. B. C.

I am feeling much better and am very thankful for the treatments.— MRS. E. S.

The Red Leaf addition to UNITY was a great advancement in the requirements of the followers of Practical Christianity. May it prosper in its good work.— M. H.

My husband, whom I asked treatment for, the beginning of this month, has this last week been entirely free from complaint.— J. J. M.

I constantly read and re-read dear UNITY, and am sure it has been to me the dearest friend and help I could have found had I searched the world over.— MRS. D. W.

I am being benefited—growing stronger every day in my efforts to live the true life. My improvement has been marked on the spiritual plane which is very gratifying.—MRS. T. L. N.

I am thankful to be relieved of the stomach pain, I must tell you, and incidentally inclose \$——. I have simply feasted on July UNITY.— H. B.

I have greatly improved in the last thirty days; am feeling relieved and easy in every way. Most of the soreness is gone from my throat and I am not forced to raise much any more. The cough is almost gone, and I am so happy.—E. R.

I have improved in health, both mentally and physically, since I have been treated by you, and I have more faith and courage. I can hardly find words to thank you,—MRS. M. E. M.

I feel that I have improved so much since I last wrote you. My indigestion is so much better. I have had the belief that it has troubled me for a long time.—MRS. J. F. J.

Your treatments for health and happiness have helped me wonderfully. My health is perfectly restored. In a week after I wrote my last letter there were none of those painful symptoms left, and I have felt none since.—MRS. D. S. K.

Mr. F. is getting on very well in every way, and we are never done blessing the day we first read UNITY. It has been the saving of us, and I fail to find words to express my gratitude to you.—M. A. F.

We sincerely thank you for last month's treatment for success and prosperity, and enclose blank for one more month's treatment. Blessings came to us from many unexpected sources since we wrote you.—R. K.

About a month ago I asked for special prosperity treatment. I was very anxious to dispose of a stock of goods and be free to go to another place. Our prayers have been answered. I have sold my store to an unlooked-for party, and I am very thankful.—MRS. M. W. B.

I thank you so much for your help in the unfoldment of the Christ within. I know that I grow each day into a greater realization of the love, power and strength that comes into a life fully concentrated in the unfoldment of the Spirit.—J. L. W.

I applied to you for help for my eyes and general health. I have been much helped. I have laid aside my glasses which I had worn for nine years, and am getting along nicely without them. My general health is also much better.—MISS H. B.

My sight is much improved. I rarely use my glasses.—P. V. A.

I am happy indeed to write you that I am almost well of the bilious and malaria trouble of which I wrote you. You have certainly done a good work on me.—A. E. S.



### **Inspired by the Spirit of Truth**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 12,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

*Special Notice* — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,  
913 Tracy Avenue, Kansas City, Mo.

## Class Thought.

(Held daily at 9:00 P. M.)

October 20th to November 20th.

Yet in my flesh shall I see God.— Job 19:26.

---

## Prosperity Thought.

(Held daily at 12 M.)

“Showers of blessings!

Showers of blessings we need;

Mercy drops 'round us are falling,

But for the showers we plead.”

---

## SUGGESTIONS BY A MEMBER OF THE SILENT UNITY STAFF.

You can aid us in keeping our records as well as in lightening our work by following these rules:

Sign your name to your letter (most people do this, a few do not). Also give your full address each time you write. Write name and address plainly.

Write names sent in for healing plainly.

Address letters pertaining to business to Unity Tract Society, and all letters concerning healing or spiritual assistance of any kind, to Society of Silent Unity.

Write short letters. A little silent prayer, before you write, concerning the question of what and how much is necessary to be told, will help you to tell us your needs clearly and concisely.

---

Many write us that they feel the vibrations of love and life and strength carried by letters received from us, and one who mentions it asks, “Do you treat the letters before you send them?” Yes. As soon as letters are received, the Word of help is sent forth, and the reply is written with prayer. The Word is spoken again, and sent with them as they are sent out. Prayer characterizes all the Silent Unity work.

We speak of this that you may the more fully realize that the work is done wholly through the Spirit, and to It belongs the praise for help received. Knowing this, should encourage those who are conscious of power and help coming from this center to seek and find the same power within their own selves. "The kingdom of heaven is within me," is a good affirmation to make.

The Silent Unity Healing Department is on the top floor of the Unity Building, where no one is allowed except the healers and the correspondents. Eight healers and seven correspondents now constitute the staff. This "upper room" is a great healing pool, from which flows a perpetual stream of health — giving life and substance to all who ask, in faith believing.

---

The organ fund is growing.

---

We were much impressed with the many, many letters which came about Convention time bearing this message, "I am with you in spirit, and I send you all good thoughts and blessings for the success of the meeting." We wish you to know that these good thoughts and words that you sent then, and all that you send at any time are, appreciated. We understand the power of words spoken in love and faith.

---

Unity members are holding that this center is and shall be a great healing center. This is good. But it is better still to hold that it is and shall be a mighty life center. Temporary healing is better than none, but Unity stands for more than that. The power which heals once can heal every time. If casting out one error from mind and body produces in them a degree of harmony, daily growing in the knowledge of the Truth that makes free will deliver from more and more inharmony, until, instead of disease and death, there will be only perfect unchanging health and life manifest.

---

The Silent Unity Society does not make any charge for its ministry, and whatever you require will be given freely and without even a suggestion of recompense. Yet we do appreciate the just spirit of those who give as they receive. Whatever your gift may be, if it is in the right spirit, it will return to you increased by passing through our hands. This Law has been made for us by the Spirit.



The "class thought" this month, "Yet in my flesh shall I see God," means just what it says. When we see God in our flesh, it will become whole and perfect; all materiality will vanish away and the "image and likeness" appear. Then, *see God in your flesh.*

---

### THE RED LEAF.

The usual Red Leaf does not accompany this issue of *UNITY*. Those who want one, or more, will be supplied under cover of an envelope, by applying to the Society of Silent Unity. In this way we expect to add increased power to the leaves, as they will be especially prepared for each applicant. State your needs.

---

### WORK.

[Composed by Van Dyke, sent in by V. V. Williams.]

Let me but do my work from day to day,  
 In field or forest, at the desk or loom,  
 In roaring market place, or tranquil room.  
 Let me but feel it in my heart to say  
 When vagrant wishes beckon me astray:  
 "This is my work, my blessing, not my doom;  
 Of all who live I am the one by whom  
 This work can best be done in the right way."

Then shall I see it not too great nor small  
 To suit my spirit and to prove my powers;  
 Then shall I cheerful greet the laboring hours,  
 And cheerful turn when the long shadows fall  
 At eventide to play and love and rest,  
 Because I know, for me, my work is best.

---

For some few months I have been reading *UNITY*, and I must say I have received the most help and greatest pleasure from it of anything I ever read. I feel that I am blessed beyond words by it.—A. C. N.

---

I have been helped by your treatment in regard to things which have troubled me mentally, and caused poor health for a time. My mind is much more peaceful, and my health is good indeed.—  
 M. H. C.

# DIET

## NEW THOUGHT

### A BIG DOINGS AT THE INN.

BY LOWELL FILLMORE.

It does not seem strange that with all the spiritual feasts which the Unity people of Kansas City enjoy, there should be once in a while a substantial symbol of the Great Bounty of God, in the form of a banquet. Well, these people had a banquet in the Inn.

The Inn is a vegetarian restaurant, an adjunct of the new Unity Building, and it is doing fine work. Wonderfully delicious and satisfying meals are served there three times a day, and no meat or animal fats are used in the cooking. The compensation is free-will offerings. This Inn is educating the people, and keeping the bodies of its boarders in excellent condition while their spiritual natures are unfolding. Mrs. Filkin is the manager, and everybody is glad of it.

But we wish now to speak of a special feast, a banquet given the Board of Directors and their consorts at the Inn, Monday evening, September 24th, by the President of Unity Society of Practical Christianity, Mr. William G. Haseltine, and his wife.

The dining rooms of the Inn were decorated with draperies of purple and white, Unity's colors. The long table with plates for thirty was a beautiful sight. A large bunch of tritomas and fern leaves furnished the centerpiece. Delicate fern leaves were gracefully arranged upon the table in designs radiating from the central boquet, and ensnaring a vase of carnations at each end of the great white table cloth. A card with the name of the guest was beside each plate, with a carnation.

After all were seated, Mr. Charles Fillmore gave a thought, which was held in the silence a few

minutes: "May this abundance continue always through the power of spiritual understanding."

The appreciation of the feast then began in earnest, and a contented silence prevailed, broken only by outbursts of wit and pleasant greetings, together with friendly remarks and the merry sound of knives and forks. After all had finished, the glasses were well filled with good, pure water, and the following toasts were given:

"The Society of Silent Unity," by Mr. Charles Fillmore; "Unity Tract Society," by Mr. Charles Edgar Prather; "The Woman's Auxiliary," by Mrs. Myrtle Fillmore; "Unity Society of Practical Christianity," by Mr. Daniel Hoagland; "The New Thought Center," by Judge H. H. Benson; "The Unity Building," by Mr. J. I. Wallace; "The Joyful Circle," by Mr. Lowell Fillmore.

These toasts were crisp with good thoughts and warm with good feelings.

Mr. Charles Fillmore dismissed the party, those present going to the regular Monday evening Healing meeting and the Board meeting. Thus ended one of the never-to-be-forgotten events in the history of the Unity people.

Following is the menu of the dinner given at the "big doings:"

Peanut Roast		Rice Balls	
		Jelly	
French Peas with Carrots		Lima Beans	
Mashed Potatoes			
White Bread	Parker House Rolls	Rye Bread	
Butter		Peanut Butter	
Olives	Radishes	Celery	Stuffed Olives
Fruit Salad		Tomatoes with Mayonnaise	
Grape Ice		Angel Food Cake	
Grist-Mill Coffee			
Grapes	Apples	Peaches	Bananas

Next month we will tell how these were prepared.



Devoted to  
Practical Christianity.

---

CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
CHARLES EDGAR PRATHER, Business Manager.

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

Published on the 15th of every month by  
**UNITY TRACT SOCIETY, Kansas City, Mo.**  
Unity Building, 913-915 Tracy Avenue.

---

### **Publishers' Department.**

**Terms of Subscription.** Per year, \$1.00; six months 50 cents; three months trial (including *WEE WISDOM*), 15 cents. To foreign countries, \$1.25 per year.

**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

---

### **CONVENTION NUMBER.**

This issue of *UNITY* is made up almost entirely of addresses delivered during Dedication Week. Not all appear because of lack of space, also failure to get stenograph notes of the extemporaneous addresses. Dedication Day was especially rich in short speeches by the Board of Trustees, and members of the congregation, who were invited to give one-minute talks. The spiritual fervor ran so high on that day that a large portion of the congregation was in tears, not of sorrow, but of joy. Many remarked after the session that in all their experience they had never been in a congregation of people where more earnestness and spiritual unity was manifest. The power of the Spirit was so strong that the very atmosphere of the room was luminous and vibrant. It was truly a Pentecostal Day.

---

The Unity Library is arranging to establish branches everywhere. We would like several branches in each of the large cities. If you are interested in the spread of the Truth, establish a library centre right in your own home. Write to us about it.

---

John H. Lloyd, Secretary, reports a class of thirty-eight graduates of the Mental Science College. Prof. Knox, President, Bryn Mawr, Wash.

Give the children a chance to learn the great truths. Think what a difference it would have made in your life if you could have grown up in the understanding of the power of the word. *WEE WISDOM* teaches how to think right thoughts, and it is for the children. Every reader of *UNITY* should see that the children get it. It is only 50¢ a year, or less than one cent a week. For Birthday presents, or in fact remembrances of any kind, there is nothing better for the young folks. *WEE WISDOM* has had its space enlarged recently and is chuck full of good stories and helpful thoughts. Send for it for your children, little and big, and for your friends' children. It is a good way of investing your money and will bring you satisfaction. Samples of this little magazine will be sent out freely upon request.

The contents of *WEE WISDOM* for September are as follows: Poem, "The Perfumes of Good Thoughts," by Blanche Sage; "The Story of Stella—a Star," by Mary Brewerton de Witt; "Willie and the Quake," by Manzanita; "One Little Boy's Faith," by Llewellyn Withers; "Dorothy's and Cyril's Holidays," by Rose Evalyn Foley; Youths' Department; "History of the Joyful Circle," by Lowell Fillmore; Sunshine Department; Poem, "I Dess Dey Fordet;" Poem, Always Bring Sunshine;" "Into the Magic Land," by Emma Harrington Teel; Poem, "Not Old;" "Mother Goose Rhyme," by L. H.; Epistles; "Child-Gardening," Lida H. Hardy; "*WEE WISDOM*'s Way of Healing;" "One Little Shut-in;" Mother Goose Rhymes," by L. H.; "*WEE WISDOM*'s Letter to You."

Some folks say that Elbert Hubbard, editor of the *Philistine*, is getting to be a full-fledged mental scientist. We have observed that he preaches pretty straight doctrine, and his observations of men and things are always worth reading. It is generally admitted that his equal as a linguist cannot be found. In another column is an "Extra Special" offer to those who desire to subscribe for the incomparable *Philistine* and *Little Journeys*. The publications of the Roycrofters are in a class by themselves. They are so sure that their books will please you that they will send them on inspection, to be returned if not satisfactory.

The Church of Practical Christianity of Chicago holds services every Sunday morning at hall 412, Masonic Temple, at 11 o'clock, Sunday School at 12. The officers are:

Rev. John D. Perrin, Pres't, 786 Central Park Ave.; Mrs. C. H. Besly, Vice Pres't, 399 E. Ontario St.; A. R. Heath, Sec., 5437 Kimbark Ave.; Mrs. E. E. Barker, Treas., 4122 Vincennes Ave. Directors: The above four officers and T. G. Northrup, 2194 Kenmore Ave.; J. P. Lynch, 1264 W. Congress St.; Mrs. Bessie P. Umstot, 396 E. 66th St.; C. C. Cozad, 2958 Prairie Ave.; Carl Ludwig, 36 Bellevue Place.;

## THE UNITY EMBLEM AND THE BUILDING FUND.

Many of our members have for a long time been desirous of securing a pin bearing our emblem—the winged world—but have been unable to secure same, or unwilling to pay the large amount asked by jewelers for articles of this kind. In order to satisfy their desire to wear their emblem, and because we believe that every member of our Society will be benefited by wearing one, we have arranged with an extensive manufacturer to make a large quantity of these pins at once, and we have been able to get them at a price so low that we can offer them at one dollar each, and have a little profit left which will go into our building fund. These pins will be ready for distribution in a few days, and as the demand for them will be great, we advise that you send in your dollar at once, and the pin will be forwarded to you.

---

The following excerpts from a letter written by Meroe C. Parmelee, of Chicago, dated Sept. 14, at 181 Cromwell Rd., London, will be of interest to our readers:

My trip to Europe, though quite an unexpected one, has been so pleasant in every way. I had dear friends here but I have met many more, and, best of all, I have been able to present the glad tidings to many individuals, both here and in France.

I was greeted heartily at the Higher Thought Center here. I spoke at the Center, Sunday, August 26th, and again Sept. 30th. Also led the Health Class for the week.

In Paris I met three ladies who take UNITY, and said they were greatly helped by its teachings. These people are not so loth to accept the whole Truth as I had been led to suppose. O, if we only trust the Spirit within to guide us, we shall give the milk and the meat of the Word at the right time and in the right form.

am here to deny that ambition or personal jealousy shall or can make any delay in the ongoing of this great spiritual movement.

I sail on the Baltic of the White Line, Oct. 10th, from Liverpool.

I have spent two weeks with Mrs. Militz since my arrival; she has just finished her classes at Nottingham and goes to Bristol and Exeter, opening at the Higher Thought Center, Oct. 1st. She has a fine class here.

I shall reach Chicago about Nov. 1st.

---

## EASTON DIVINE SCIENCE CENTRE.

After October 1, 1906, Mrs. A. E. Lothrop will be pleased to welcome all who are seeking health and happiness. On Thursday from 3 to 5 p. m., at Ogeedanksee Cottage, East Paxinosa Ave., Easton, Pa., will answer any question relative to the Christ method of treating disease.

## THE FREE LITERATURE DEPARTMENT.

We still have on hand some of the old numbers of **UNITY** for distribution. Please let us have your co-operation in placing them where most good will be done. Send for a package for yourself and after reading the magazines, give them out to your neighbors. These numbers are all mixed up and we do not offer to pick out any certain issues, but simply to make you up a package of assorted numbers, all of which are chuck full of good things. Please state about how many you desire in your package when writing.

To those writing for literature for themselves and friends we would say, please give us an idea of what booklets, tracts or books you desire, as we might send something that would not fit the needs if we were not advised. Also we do not think it best to send too much literature to one who is not as yet interested. One or two good tracts along the line of his needs will be more likely to cause a seeker to see things in a new light than a heterogeneous lot of reading matter. We are always willing to send any literature that is published by the Society, but do not think it wise to send the more costly books and booklets where it is not certain that they will be cared for. While we do not hear a great deal as to the results of the free literature sent out, we know that it is doing a good work, and would ask those who know of these results to kindly drop us a line. It will be a help in making selections. Everybody is invited to write to this department, giving suggestions and telling of cases needing help.

Here is a standing proposition: *We will send literature to anybody anywhere where there is a possibility of benefit resulting.* This is done freely and in a spirit of love, with a desire that all may know the Law, and be free from false ideas, and thus achieve health, happiness and prosperity. The expenses of this department are met by free-will offerings, and all are invited to contribute to this cause. It will be seed sown in good ground.

All communications of this nature should be addressed to

UNITY TRACT SOCIETY,

THE FREE LITERATURE DEPARTMENT,

Unity Building, 913 Tracy Ave., Kansas City, Mo.

---

SPECIAL NOTICE.

Be sure and give your full address with every letter you write, or better, enclose a self-addressed envelope. Give full name and address of each patient you want treated.

---

A club of three people can have **UNITY** a year for 66 $\frac{2}{3}$  cents each, or \$2.00 for the three, if sent in one order.

## AN UNIQUE ROOM.

The National New Thought Centre of Washington, D. C., is one of the most progressive, as one of the oldest New Thought Centres in the country. Its President, Miss Emma Gray, was the pioneer worker along these lines in Washington, and she was joined a few years later by Dr. Geo. E. Ricker, of Boston, Mass., and together they have built up a very large and useful work at the heart of the nation. This Association is located in the business center of the city, at the Washington Loan and Trust Building, Cor. F and 9th Sts., thus making it most easy of access; yet its rooms are at such an elevation as to exclude all the noise and confusion of the street. The work of this Centre consists in healing and teaching by the Christ method. It has a circulating library, reading room, and Sunday services are held at Rauscher's Hall, 1032 Connecticut Ave., at 4 o'clock P. M. Noonday meetings are conducted daily at the reading room, from 12 to 12:30, and a meeting Monday afternoons for questions and experiences. All the meetings and reading room are free to anyone. Every method that will best promote spiritual development is adopted by this centre. Its latest achievement is the conversion of one of its rooms into a "Chamber of Peace." This room is furnished exclusively in white — white draperies, white furniture; the pictures all framed in white, all the books in white bindings, and vases always filled with fresh white flowers. This room is set apart for meditation. A consecrating service was held in it, at its opening, and all who enter there are requested not to take thoughts of anger, fear, depression, or any discordant thought whatever into the room, but to yield themselves wholly, while in there, to the Infinite Spirit, and thus become filled with the Divine Love and Peace. Some suggestions are framed in white and hung on the wall, to lead the thoughts along this line. The need of such a place of seclusion has been wholly demonstrated by the numbers of people who visit it for its quieting and uplifting influence. Only one individual is admitted at a time, so there is nothing to disturb his peaceful meditation. As Prentice Mulford says, "You need one place in the universe to which you can retire when you feel inclined, and shut out everything else so long as you desire. You need one place not subject to anyone's invasion. When any room is devoted to a purpose, or when only a certain character of thought is put out in that room, it is literally filled more and more with such thought. Its power for good continually increases. Any sensitive person will feel the mental atmosphere immediately on entering. For such reason you feel the devotional thought of a church even when empty. You will feel there very differently than if in an empty bar-room. Any room, and all that is in it, is literally saturated with the kind of thought mostly indulged in that room. You are



placed, so to speak, in a bath of such thought when you enter it. If peace, gentleness, control of mind, and goodwill to all, is the thought most put out there, you are in a bath of peace, gentleness, control of mind, and goodwill, and will in time feel their good effects. The victim of alcohol excess, could here have the immoderate appetite put under more control, so could the victim of hasty temper, so could the victim of a hurried mind. God is repose. Repose is power. A place dedicated to repose will give you repose, and nothing is more needed in this age of hurry and frantic effort. Thousands in their homes have little or no privacy where they can withdraw even for a few moments, in order to connect themselves with a higher current of thought. Their rooms are liable to intrusion at any moment." Hence, the need of a "Chamber of Peace," which, when properly kept, would retain only the higher power of thought, aspiration, and the recognition of the presence of the "Prince of Peace," and that enables one to carry this consciousness into his daily living. This room is not confined to the use of the members of the Association, but is free to all who may be in Washington from any part of the country, or of the world, who desire a place of seclusion and meditation.

---

UNITY is now printing more matter than ever; in fact, more solid reading than most of the big magazines padded with advertising, and will soon be increasing its pages again. The rate for three subscriptions, \$2.00, is very low for this class of magazine.

---

1264 Third Ave., Sunset District,  
SAN FRANCISCO, CAL., Aug. 10th, 1906.

DEAR FRIENDS — On August 2d, my loved and loving wife, Malinda E. Cramer, passed peacefully from this visible plane to the invisible to resume the work she laid aside here, in which she had been constantly engaged from the time she realized the Truth that set her free from years of invalidism and gave her the enjoyment of health. You knew her, almost, from the beginning of her work of teaching, lecturing, healing and publishing in order to give to the world knowledge of the Truth she had perceived. The gentle, loving nature that characterized her home life, pervaded her public work. Her loving words of comfort and of life will be missed by those who knew her. To know her was to love her as she loved others. She lives and loves as devotedly as before the change. Life never ends, and all that the Father hath is hers. All that I can say is that we miss her more than words can tell.

All communications for Home College, *Harmony*, or Mrs. M. E. Cramer, should be addressed to C. L. Cramer.

Yours in Truth and Love, C. L. CRAMER.

## THE WORLD NEW THOUGHT FEDERATION.

Are you going to attend the Convention of the World's New Thought Federation, October 23, 24, 25 and 26, 1906, in Chicago? The sessions of the Convention will be held in the auditorium of the Y. M. C. A. building, 153 La Salle St. This Convention promises to be the best in the history of the movement— noted speakers, good music, and a good time generally.

At last the month of the big convention has come. Are you going? You will miss the opportunity of a lifetime if you do not. The program is filled and promises to be letter perfect in every particular. All arrangements are completed, and Chicago and the Federation are ready for the Convention.

The programs will be printed the first week of October and will be sent at once to every member of the Federation. Anyone who wishes to have one of these programs can get them by sending five cents for postage, to Ernest Weltmer, care of Palmer House, Chicago. The programs will be very nice keepsakes of the convention. They will contain the names of all the speakers and the subjects, the complete musical program, and besides that, the printed songs which will be used during the convention for congregational singing. This will make the program a new thought song book, which will be valuable to all New Thinkers.

The following is a complete list of the speakers and their subjects: Universality of Truth, Henry Frank, New York; Individuality a Logical Result, Dr. J. A. McIvor-Tyndall, Denver; The Personal Application of Truth, Mrs. Jennie H. Croft, Kansas City; A History of New Thought, Dr. C. W. Burrows, Detroit; The Evolution of New Thought, Judge H. H. Benson, Kansas City; The Unity of Science and Religion, C. D. Larson, Cincinnati; The Consequent Result in Healing, S. A. Weltmer, Nevada; The Aims and Objects of the New Healing Movement, Charles Fillmore, Kansas City; Suggestion, Elmer Ellsworth Carey, Chicago; The Power of the Spoken Word, Miss Nona L. Brooks, Denver; Affirmations and Denials, A. P. Barton, Kansas City; The Power of Thought in Moulding Character, Mrs. Cora V. L. Richmond, Chicago; The Public Mind the Result of Individual Thinking, J. D. Perrin, Chicago; The Responsibility of Life, Rev. E. T. Bunting, St. Louis; The Practicality of New Thought in the Home and in Business, Alfred Lamphere, Chicago; The Relation of Environment to the Individual, Rev. Paul Tyner, Atlanta; The Possibilities of the Future from the New Thought Standpoint, Charles Brodie Patterson, New York; Federation, Charles O. Boring, Chicago.

We have been granted a reduced rate on nearly all the railroads of the United States and Eastern Canada, for the convention, of one fare and a third for the round trip. In order to take advantage of this rate, visitors to the convention should buy a one way

ticket to Chicago; ask the agent of whom they purchase their ticket for a certificate entitling them to the return ticket at the reduced price. Be sure to get your certificate, and do not try to buy the round-trip ticket at your homestation. When you arrive in Chicago, turn in your certificate to the Secretary. He will endorse it, have it properly viced by the agent of the railroad association and return it to you when you are ready to go home. With this certificate, you can buy a return ticket at one-third the usual rate. Anyone reading this, who does not yet fully understand how to get the convention rate, can write to the Secretary for further information.

We have also been granted an extension on the tickets for the convention of the National Spiritualists' Association which meets in Chicago in the week preceding our convention. This will enable all who attend the first convention to stay over for the last. It will also enable all the New Thoughters who are both members of the N. S. A. and the W. N. T. F., or who are merely interested in the two organizations, to attend both of them without extra expense for railroad fare. Those holding certificates for the N. S. A. convention, wishing to stay for the W. N. T. F. convention, will deposit their certificates with the joint agent of the railroad associations, who will be in attendance upon the two conventions, and upon payment of a fee of fifty cents he will make the necessary extension.

Season tickets, good for the full four days, can now be bought of Mr. M. A. True, Room 1608 Masonic Temple, Chicago, for one dollar. Order your tickets now so you may be sure of having the seat you want.

Headquarters for the convention will be at the Palmer House, where we have a reduced rate to all convention visitors.

ERNEST WELTMER, Secretary.

The Chicago New Thought Federation will keep Open House at their headquarters, Room 419, 87 Washington Street, on Saturday, October 6, from 3 to 6 P. M., to meet the Secretary of the World's Federation, Mr. Ernest Weltmer. You and your friends are cordially invited.

RECEPTION COMMITTEE.

The Chicago New Thought Federation intends to publish a magazine to be called "World New Thought." Editors, Charles O. Boring, Mrs. C. O'Connell Lanphere. This magazine will be the organ of the Federated societies of Chicago allied in the New Thought work, and will represent all phases of New Thought. Having access to so great a variety of fine talent and also because it will be the representative organ of this work, it will unquestionably reach a very large circulation. An initial number of this work will be distributed in connection with International World New Thought convention to be held Oct. 23rd to 26th, which will be of not less than 64 pages, size of "Everybody's,"

## BOOK REVIEWS.

BY J. H. C.

THE TRANSFIGURATION OF MISS PHILURA, by  
Florence M. Kingsley.

This clever story is based upon the theory that every physical need and every desire of the human heart can be claimed and received from the "All Encircling Good" by the true believer. Miss Philura is enchanted with this creed, adopts it literally, and obtains thereby various blessings of particular value to a timid spinster, including a husband. It is a unique little sketch, proving the results which may be obtained when one's faith is absolute and unwavering in the promise that if you ask, and *believe that you have* you *shall* receive. A dainty little cloth bound volume. Price, 40 cents, net; 45 cents postpaid. Published by Funk & Wagnalls Company, New York.

FATE MASTERED, DESTINY FULFILLED, by J. W.  
Colville.

This favorite from the pen of one of our most popular writers, is one of the "Worth While Series," and is a handy little volume to slip into the pocket when traveling, that one may take advantage of spare moments to gain knowledge of how to shape one's destiny. The difference between fate and destiny is clearly set forth. Good counsel for daily living is given:

"The only safeguard to take in daily life is to embrace gladly whatever may come, and mentally exclaim, 'I need this experience or I should not get it, but I need to conquer it, and most positively do I refuse to let it conquer me.' The trials of life are like lessons in school."

We take pleasure in recommending the book to our readers. Price 35 cents. Published by R. F. Fenno & Co., New York.

---

A NEW PUBLICATION.

*The Science Quarterly*, from the Colorado College of Divine Science. Daily studies and Sunday Service. Sample mailed on application. Subscription price, \$1.00. Address,  
Secretary of Divine Science Publishing Board,  
730 Seventeenth Ave., Denver, Colo.


---

We will cheerfully return the subscription price to any subscriber who has taken UNITY a year and is not satisfied that he has received his money's worth.

---

The \$2.00-rate for 3 subscriptions to UNITY is still in force.

# Alcohol and Tobacco.

 HERE is a way to stop the use of either of these as easily as opening your hand.

We can show you this way, if you really want to reform.

If you follow our directions you will surely be cured.

The cost to you will be a free-will offering, and if, at the end of the treatment, you do not think you have been helped, we will return the cash you have sent us.

Write to us yourself; we cannot treat you through others.

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

Kansas City, Mo.

# Club Combinations

## of Books and Unity

### A Popular \$1.25 Combination

12 Lessons in Truth (1 volume), H. Emilie Cady	\$0.50
Wee Wisdom's Way, by Myrtle Fillmore	.25
Talks on Truth, by Leo Virgo	.25
Seek Wisdom, by Leo Virgo	.15
Christ the Emancipator, by Rev. C. H. Parkhurst	.15
Faith's Fruition, by A. P. Barton	.15
What is Truth? by Vivian A. Leeman	.15

\$1.60

All above books and UNITY one year, \$2.00.

### A 75c Cady Combination

12 Lessons in Truth	\$0.50
Finding the Christ in Ourselves	.15
Oneness With God and Neither do I Condemn Thee	.15
God's Hand, and Loose Him and Let Him Go	.10
Trusting and Resting, and In His Name	.10

\$1.00

All above books and UNITY one year, \$1.75.

### A 50c Leo Virgo Combination

Talks on Truth	\$0.25
Seek Wisdom	.15
The Philosophy of Denial	.15
The Church of Christ	.10
Directions for Beginners	.10

\$0.75

All above books and UNITY one year, \$1.25.

### A 25c Tract Combination

Overcoming the Poverty Idea, by Leo Virgo	\$0.05
The Gospel of Joy, by Chas. E. Prather	.05
The Unreality of Matter, by Leo Virgo	.05
Loose Him and let Him Go, by H. Emilie Cady	.05
Jesus Christ's Atonement, by Leo Virgo	.05
Giving and Receiving, by Leo Virgo	.05
None of These Things Move Me	.05
Flesh-Eating Metaphysically Considered	.05

\$0.40

All above tracts and UNITY one year, \$1.15.

*Any of the above booklets or tracts may be ordered at stated price.*

**UNITY TRACT SOCIETY.**  
913-915 Tracy Ave., Kansas City, Mo.



# A Good Measure of Happiness for 10c.

That is what you get with a four month's trial subscription to *The Nautilus*, the bright, newsy, and growing new thought magazine published by ELIZABETH TOWNE and edited by herself and WILLIAM E. TOWNE.

Read the new thought poem in each number by ELLA WHEELER WILCOX.

And the "*Meditations*," by FLORENCE MORSE KINGSLEY.

Read "*The Secret of Quick Healing*," by ELIZBETH TOWNE, in November number.

And "*Psychology of Dreams*," by FREDERICK ROSSLYN, in October number.

And "*Coaxing the Earth to Blossom*," by PROF. EDGAR L. LARKIN, in November number.

And the new thought serial story, "*Prayer and Arithmetic*," by ELEANOR KIRK.

And "*A Little Journey to the Home of Elbert Hubbard*," by WILLIAM E. TOWNE, in August number.

Read ELLA ADELIA FLETCHER'S wonderful series of articles on "*The Law of the Rhythmic Breath*." Back Lessons supplied if you order NOW.

SUBSCRIPTION PRICE, \$1.00 PER YEAR

For four months *The Nautilus* will contain some things you ought to see. This is your opportunity. Grasp it today. It may mean that your life will never again be quite the same. Have you faith to accept? Send ten cents NOW for this \$1.00 magazine 4 months on trial. Order of

**ELIZABETH TOWNE,**  
**Dept. 40, Holyoke, Mass.**

# Extra Special!

---

---

THE PHILISTINE Magazine one year  
LITTLE JOURNEYS one year—1907  
One DE LUXE ROYCROFT BOOK

Two Dollars For All!

IF SUBSCRIPTION IS SENT TO US SOON

**S**END us your subscription within two weeks after you receive this offer, and we will present you, Gratis, a leather-bound, silk-lined, De Luxe Roycroft book. This volume is printed on hand-made paper, from a new font of antique type, in two colors. The initials, title-page and ornaments were specially designed by our own artists. As an example of fine book-making it will appeal to the bibliophile as one of the best books ever made in America.

---

---

**T**AKE your choice, one of these beautiful books with every subscription for the *Philistine Magazine* and *Little Journeys* ❀ ❀ ❀

The Man of Sorrows	- - -	<i>Elbert Hubbard</i>
Rip Van Winkle	- - -	<i>Washington Irving</i>
Thomas Jefferson	- - -	<i>Lentz &amp; Hubbard</i>
The Rubaiyat	- - -	<i>Omar Khayyam</i>
Respectability	- - -	<i>Elbert Hubbard</i>
A Dog of Flanders	- - -	<i>Ouida</i>
The Law of Love	- -	<i>William Marion Reedy</i>
The Ballad of Reading Gaol	- -	<i>Oscar Wilde</i>
Nature	- - -	<i>Ralph Waldo Emerson</i>
Self-Reliance	- - -	<i>Ralph Waldo Emerson</i>
Love, Life and Work	- - -	<i>Elbert Hubbard</i>
Justinian & Theodora	-	<i>Elbert &amp; Alice Hubbard</i>
Crimes Against Criminals	-	<i>Robert G. Ingersoll</i>



**E**LBERT HUBBARD'S *Little Journeys* are now used as text books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be the Homes of **Great Reformers**. Subjects as follows, with frontispiece portrait:

JOHN WESLEY  
HENRY GEORGE  
GARIBALDI  
RICHARD COBDEN  
THOMAS PAINE  
JOHN KNOX

JOHN BRIGHT  
BRADLAUGH  
WYCLIFF  
OLIVER CROMWELL  
ANN HUTCHINSON  
J. J. ROUSSEAU

---

THE PHILISTINE, East Aurora, N. Y.

Enclosed find Two Dollars, and I request you to send me *The Philistine* magazine for one year, and *Little Journeys* for 1907, also the gratis De Luxe Roycroft Book, all as per your special offer.

.....

.....

Date.....

Remit by draft or Post Office order—it is unsafe to send currency by mail unless letter is registered    ❧   ❧   ❧

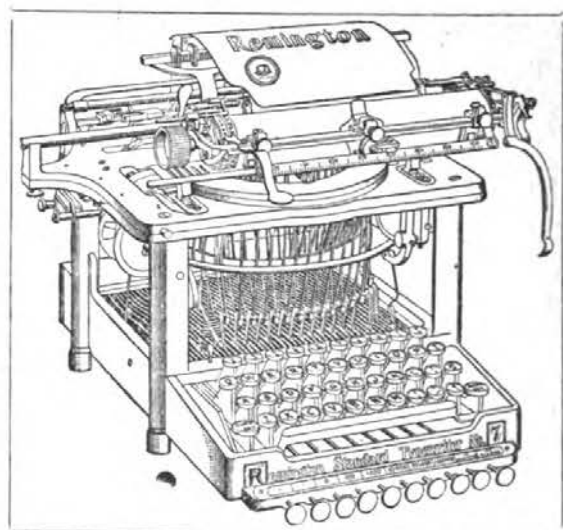
---

#### FOR MEDITATION.

"THE WAY, THE TRUTH AND THE LIFE."

A halftone reproduction of Hoffman's Face of the Christ, considered the most spiritual idea of the Christ ever painted by an artist. Size 5x7 $\frac{3}{4}$  inches, front view, suitable for framing. Price 25c each postpaid. Address

WALTER DE VOR, 5226 Greenwood Ave., Chicago.



## *The Man Who Knows*

the good and bad points of all  
typewriters buys the

**REMINGTON**

The experienced operator  
always selects the

**REMINGTON**

---

**Remington Typewriter Co.,**  
105 West 9th St.,      **Kansas City, Mo.**

## NEW THOUGHT PUBLICATIONS

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City Mo.
- THE SCIENCE QUARTERLY.** For study and daily concentration. Edited by Fannie B. James, 730 17th Ave., Denver, Colo. \$1.00 a year. With **UNITY**, \$1.50.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. Glenwood, Calif. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. \$1.00 a year. Holyoke, Mass. With **UNITY**, \$1.50.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- THE VEGETARIAN MAGAZINE.** Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With **UNITY**, \$1.50.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With **UNITY** \$1.30.
- 

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class room and Sunday Schools. Per copy, 30 cents; per dozen \$3.00. Published by Stockham Publishing Co., 70 Dearborn St., Suite 51, Chicago, Ill.

---

### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3:00 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

## HOMES AND CENTERS OF TRUTH.

- Home of Truth, 1233 A. J. Street, Sacramento, Cal.
- The Truth Club of Los Angeles, 1327 Georgia St., Los Angeles.
- Home of Truth, Corner Grand Street and Alameda Ave., Alameda, Calif.
- Co operative Truth Center, Library and Reading-Room, 2309 Santa Clara Ave., Alameda, Calif.
- Home of Truth, 1830 Turk St., San Francisco, Calif.
- Home of Truth, 275 North Third St., San Jose, Cal.
- Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
- New Center of Truth, 1292 McAllister St., San Francisco, Calif.  
Mrs. Lizzie Robe, Manager.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Brynmaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
- Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
- Home of Truth, May D. Wolzak, teacher and healer. 2312 Wabash Ave., Kansas City, Mo.
- New Thought Center, 418 12th St., (C. G. Pomeryy), Toledo, O.
- New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
- New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.
- Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.
- Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.  
Mrs. P. E. Sayre in charge.
- Circle of Divine Ministry, 29 West 20th Street, New York City.
- Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.
- Divine Science Circle of Divine Ministry: 213 Central Bldg., 158 Main Street East, Rochester, N. Y. Room open daily. Class teaching as desired. Sunday services 11 A. M. Dr. J. G. Murray and F. Klein in charge.
- Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.
- Science of Sciences Society, (Mrs. Hannah More Kobaus), 3 Tower House, Caudover St., Nassau St., London, W. England.



## Application for Treatment.

*The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:*

*"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18:19,20.*

TO THE SOCIETY OF SILENT UNITY,  
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

TOWN \_\_\_\_\_

STATE \_\_\_\_\_

**Notice to Applicants:** We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, every thing that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceding page.

If you ask help for another person, be sure and mention the name.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

**Society of Silent Unity,**

913 Tracy Avenue, Kansas City, Mo.

# TEACHERS' AND HEALERS' DIRECTORY.

**Dr. J. G. Murray and F. Klein,**  
Teachers and Healers. Present or  
absent treatments. Correspond-  
ence, both German and English.  
213 Central Bldg., Rochester, N. Y.  
Jan 06

**Cassius A. Shafer,**  
Teacher and Healer.  
Students and patients received in  
the Home, 539 La Salle Ave.  
Chicago, Ill.  
(Jan 06)

**Lillian Thompson,**  
Teacher and Healer.  
Box 185, Waco, Texas.  
(Jan 05)

**R. C. Douglass,**  
Teacher and Healer.  
A student of the Divine Science for  
sixteen years.  
1030 E. 164th St., New York City  
(Apr 06)

**Mrs. A. E. Lothrop,**  
Christian Teacher and Healer.  
Present and absent treatments.  
Circulating Library.  
East Paxinosa Ave. Easton, Penn.  
(Dec 06)

**The Circle of Divine Ministry.**  
C. B. Fairchild, Healer.  
29 W 20th St., New York City  
(March 06)

**John H. Rippe,**  
Christian Teacher and Healer.  
English and German Correspondence,  
1620 Madison Ave., Kansas City, Mo.  
Sept 04

**S. Emily Biglow,**  
Teacher and Demonstrator of  
Practical Christianity.  
384 St. James Ave., Springfield Mass.  
aug 06

**Miss Clara F. Mason,**  
Christian Healer.  
Mt Rainier, Maryland.  
[Last house on 34th Street.]  
Aug 06

**Mrs. Mary Robbins Mead,**  
Special correspondence course in  
Mental Healing, and list of helpful  
books.  
Watkins, New York.  
Feb 06

**Thomas E. Sweeny,**  
Divine Scientist.  
Metaphysical treatment for all ills.  
Absent treatments only.  
804 Boyd St., Jackson Miss.  
(7-06)

**Dr. John D. Miles,**  
Divine Healing.  
Present or absent treatments. Per-  
sons at a distance who desire absent  
treatment can write or telegraph for  
fuller particulars.  
2414 Penn. Ave., N. W.,  
Washington, D. C.  
Phone West, 221 K  
(May 07)

**Florence C. Gilbert and Maud  
Evalynn Aldrich.**  
Healing by the spiritual influence of  
God as it operates through Infinite  
Understanding and Truth. Influence  
is the operative force of all law, and  
understanding gives one power to  
call it into action. Teaching by cor-  
respondence. Address,  
1350 Marengo Ave., Station A.  
Pasadena, Cal.  
[Feb 07]

**E. P. C. Webster,**  
A very successful Divine or Mental  
Science Healer and Teacher. Please  
mention UNITY when writing to him.  
3523 Mozart St., Chicago, Ill.  
Nov 05

**Chicago Truth Center.**  
Established by Mrs. Annie Rix Militz.  
Classes, private lessons, treatments  
and advice in Christian Living and  
Healing. Appointments by tele-  
phone Mrs. Meroe C. Parmelee,  
Miss Mary E. Troyer, and Mrs.  
Chas. H. Besley.  
1157 N. Clark St., 2nd Flat.,  
Chicago, Ill. Tel., Belmont 2463  
Sept 05

**Marion Austin Drake.**  
**Fayette M. Drake.**  
Teaching and Healing.  
Absent treatments a speciality. Also  
teaching by correspondence.  
Kansas City, Kans  
(May 05)

**Miss Harriet C. Hulick, B.S., B.D**  
Metaphysical Teacher and Healer.  
St. Louis, Mo.  
Send 15 cents for her New Thought  
Alphabet.  
June 06

**Mrs. S. A. McMahon,**  
230 Bradley Place, Chicago, Ill  
**Geo. C. Bear,**  
**Julia S. Bear,**  
Teachers and Healers.  
Present or absens treatments.  
Mosier, Oregon  
Dec 05

**National New Thought Centre  
Loan and Trust Bldg., Cor. F  
and 9th Sts., Washington,  
D. C.**

Daily noon meetings. Mondays at 4:30 P. M., for questions. Circulating library. Monthly Classes. Sunday meetings at 4 P. M. at Rauscher's, 1032 Conn. Ave.

Emma Gray and Geo. E. Ricker,  
Teachers and Healers.

(Aug 07)

**St. Louis School of Metaphysics  
and New Thought Center, 2803  
Dickson St., St. Louis, Mo.**

Present and Absent treatments, also advice. Class and private instruction.

Elizabeth Dodge Carson, Ida J. Jones,  
Laura K. Hey.

**Mrs. Rose Howe,**

Teacher and Healer.

Was healed of half a lifetime of invalidism through the mighty power of the living, loving Word. Present and absent healing. Teaching by correspondence.

Box 165, Spring Valley, Minn.

July 07

**Brooklyn Truth Center,**

Mental treatments given.

Classes taught weekly. No charge is made for teaching. Free-will offerings only being received.

Mrs. E. P. Sayer, 313a Quincy St.,  
Brooklyn, N. Y.

Sept 06

**Will R. Penick, Jr.,**

Eleven years experience as a Mental Science Healer. Trust Love's attraction, and write or earnest, individual service.

1612 Francis St., St. Joseph, Mo.

Sept 05)

**Mrs Martha M. Hortenstein,**

Christian Teacher and Healer. Present and absent treatments. Calls any where.

Springer, New Mexico

March 06

**Milly H. Esmond,**

19 Sherman Ave.,

Glens Falls, New York.

[July 06]

**Mrs. Ella F. Woodward,**

Metaphysical Healer.

806 Simpson St., Kalamazoo, Mich.

Telephone 624.

[Oct 05]

**Mrs. Lizzie C. Head,**

Healing, present or absent.

1927 Park Ave. Kansas City, Mo

(Nov 06)

**Jean Kenworthy,**

Spiritual healing, Healing letters.

Counsel and instruction

19 W. 170th St., New York.

**Prof. LeRoy Moore,**

Teacher and Healer.

913 Tracy Ave., Kansas City, Mo

**Harriet W. Coolidge,**

Metaphysical Teacher and Healer.

415-416 87 Washington St., Chicago, Ill.

[Sept 05]

**Judge H. H. Benson,**

Christian Teacher and Healer.

Present and absent treatments; ready to respond to calls in the city.  
1021 Tracy Ave., Kansas City, Mo.

[Dec 04]

**Health, Happiness and Prosperity.**

How to attain through the power of thought is given in demonstration, by Mrs. Katharine Hay, 203 West 81st Street, New York City. Absent treatments 9 to 10 P. M. Office hours, 10-2, 4-6.

(Dec 05)

**Mrs. C. A. Bartholomew,**

Absent treatments. It costs you nothing if not restored to health.

R F D Lansing, Pa.

(Sept 07

**Temple of Truth, 1228 16th St.,  
N. W., Washington, D. C.**

A center for instruction in the true way of living to insure health, happiness and prosperity. Class and private instruction, and healing treatments given upon application. Regular weekly meetings held Thursday nights. Circulating Library and Reading Room for New Thought literature.

Mrs. Florence Willard Day,

Teacher and Healer.

(Nov 06)

**Frances C. Larimer,**

Metaphysical Healer. Terms, free-will offerings.

Faulkton, S. D

Jan. 07.

**Nell C. Johnson,**

New Thought Teacher and Healer.

Correspondence Solicited.

1704 Gandolphe St., Austin, Texas.

March 06

**Mrs. Lizzie Robe,**

Metaphysical teacher and healer.

Present and absent healing. Teaching by correspondence.

1292 Mc Allister St., San Francisco, Cal.

Mch 07

**Mrs. Amanda E. Hobbs,**

Present or absent treatments for Health, Happiness and Prosperity.

Harbor Heights, Mamaroneck, N. Y.

March 07

**Metaphysical Club,**

Mr. Jas. Henderson, President,

Miss Edith A. Martin, Manager.

1327 Georgia St., Los Angeles, Calif.

Sept 07

# Lessons in Truth.

By H. Emilie Cady.

Twelve Lessons, written in fascinating manner, which appeal to every denomination of religion. The easy and logical steps with which she takes you along the road hunting your God are not only charming but glorious in their simplicity and clearness.

Paper binding, in one volume, 50 cents: cloth, stamped in gold, and gold top, \$1.00.



## CONTENTS:

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

## UNITY TRACT SOCIETY,

Unity Building, 513 Tracy Avenue.  
Kansas City, Mo.



# UNITY

THE NEW YORK  
PUBLIC LIBRARY  
ASTOR LENOX TILDEN FOUNDATION

"Ye shall know the Truth, and the Truth shall make you free!"

VOL. XXV.

NOVEMBER, 1906.

NO. 5.

PREACH THE GOSPEL  HEAL THE SICK  CLEANSE THE LETTERS	Poem—"November" . . . . .	339	RAISE THE DEAD  CAST OUT DEVILS  MATTHEW 16:7, 8
	By Wilhelmine Smith.		
	The Ideal God and the True God	340	
	By Charles Fillmore.		
	The Nature of Christ . . . . .	349	
	By Mary Brewerton de Witt.		
	Bible Lessons . . . . .	357	
	By Charles Fillmore.		
	Some Laws of Longevity . . . . .	366	
	By Linda Smith.		
	Man Divine . . . . .	369	
	Edna L. Carter.		
	The Lesson of the Sea . . . . .	373	
	Foot-paths to Peace . . . . .	375	
	By S. M.		
	What Do We Want? . . . . .	376	
	By Katharine M. Stuppelbeen.		
	Poem—"Love's Allness" . . . . .	377	
	By David Banks Page.		
Answers to Questions . . . . .	378		
By Jennie H. Croft.			
Answers to Questions . . . . .	379		
By Charles Fillmore.			
No Longer Believe in Hell . . . . .	381		
The Chicago Convention . . . . .	383		
By the Editor.			
The Red Leaf . . . . .	385		
Class Thought . . . . .	387		
Letters From Everybody . . . . .	387		
DIET DEPARTMENT . . . . .	397		
Scripture Authority for a Vegetarian . . . . .	399		
By Lowell Fillmore.			
Publishers' Department. . . . .	402		

BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPH. 2:20.

PUBLISHED BY  
UNITY TRACT SOCIETY.

KANSAS CITY, MO.

# ANNOUNCEMENT.

UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now.

---

UNITY is published on the 15th of the month. Subscribers who fail to receive it by the 20th should so notify this office.

If you have subscribed for any other magazine in connection with UNITY, and should miss any number of that magazine, do not write us about it, but write directly to its publisher.

CHANGE OF ADDRESS.—In changing address the exact post-office address where you have been receiving UNITY must always be given as well as the new address, before the 10th of the month.

REMITTANCES.—Send all money by postoffice order, express order or registered letter; or bills will carry safely if carefully wrapped. Postage stamps received for only sums less than \$1.00.

In sending checks or Canadian bills, add 10 cents for collection. We cannot accept Canadian stamps or Canadian silver money of any denomination.

UNITY TRACT SOCIETY, 913 Tracy Ave., Kansas City, Mo.,

CHARLES EDGAR PRATHER, MANAGER.

---

Unity publications are on sale by or may be ordered at the following places among others:

NEW YORK: The Alliance Pub. Co., Oscawana-on-Hudson, N. Y.; Brentano's, Union Square, New York City.

BOSTON: The Metaphysical Club, 30 Huntington Avenue.

HARTFORD, CONN.: E. M. Sill, 89 Trumble Street.

WASHINGTON, D. C.: Woodward & Lothrop, 10th, 11th & F., N. W.

TOLEDO, OHIO: Mrs. Frances Wilson, 10 The Zenobia.

JACKSONVILLE, FLA.: New Thought Reading Room, Woman's Club Bldg., E. Duval St.

ST. PAUL, MINN.: W. L. Beekman, 55 East 5th Street.

CHICAGO: Liberal Book Concern, 87 Washington St.; Purdy Pub. Co., McVicker's Theater Bldg.; A. C. McClurg & Co., 215 Wabash Ave.; Marie J. Petersen, 4000 Cottage Grove Ave., Room 6.

ST. LOUIS: H. H. Schroeder, 3537 Crittenden Street.

DENVER: Colorado College Divine Science, 730 17th Ave.

LOS ANGELES: Home of Truth, 1327 Georgia St.

SAN JOSE: Wm. Farwell, 275 North Third St.

LONDON, ENGLAND: Power Book Co., Wimbledon, W.; Higher Thought Center, 10 Cheniston Gardens, W.



## NOVEMBER.—THANKSGIVING.

BY WILHELMINE SMITH.

Who says that November is chilly and drear,  
Its days melancholy, its nights without cheer;  
That the wind thro' the naked-branched trees whistles cold,  
As the last leaves fall on the chill, damp mould?

While the year's long day shades toward evening dim,  
The winds shout a glorious vesper hymn  
To ears that will listen for tones high and free —  
Rich tones from the mountains, strong notes from the sea.

The swift-rushing raindrops are showers of pearls  
Shaken down by the wind from the clouds it unfurls,  
And they hold a soft light of their own for the eyes  
That can catch the "high lights" in the gray of the skies.

\* \* \* \*

The harvest is over and winter draws near,  
But brave hearts are ready to meet it with cheer.  
Mid the hail or the rain, and the wind's maddest pranks,  
We pause for a day to rejoice and give thanks.

## AN ODE TO SILENCE.

BY P. CORNING EDWARDS.

O Spirit of the Silence, dear,  
I thee would woo;  
For those who unto thee draw near,  
Dost thou renew.

The blessings which thou hast in store,  
How few that know,  
As thee we seek, thou dost the more  
On us bestow.

I leave the noisy crowded mart  
To be with thee.  
Thou foldest me against thine heart.  
Oh, ecstasy!

I nestle there and fain would stay,  
Serene and still.  
My soul with peace, by night and day,  
Dost thou fulfill.

O Silence, Comforter Divine,  
So dear to me,  
Thy spirit is at-one with mine,  
Eternally.

## THEI DEAL GOD AND THE TRUE GOD

BY CHARLES FILLMORE.

There is but one foundation, one starting point, for all questions dealing with man and his existence as a self-conscious being; that point is necessarily First Cause — God. The nature of this First Cause and the relations which it bears to man have been matters of contention in all ages. The fact is that no two men in existence get exactly the same concept of God. We may each be taught from childhood to old age that God is a being having certain universal characteristics, and we may build an ideal creator in mind from that description, but it will differ from that of another, just as we each differ in our individualities. Keen observers in summing up the religions of the races of history have found that the God concept is invariably a reflection of dominant race traits. If the dominant traits of the Hebrew race could have been reflected with a stereoscope against the sky, just such a picture would have appeared as is described in the Old Testament as Jehovah. It is good food for thought to remember that there is no record of God ever having revealed Himself except through some individual, and when the history of that individual is carefully considered it will be found that the God, of which he is the mouth-piece, exhibits traits of character corresponding remarkably with his own.

The Hebrews were nomadic shepherds, and originally their highest idea of worship was the worship of their ancestors, Abrahm, Isaac and Jacob, until Moses introduced them to Jehovah, the unseen God. But Jehovah was not considered the Universal Creator of all, but merely a race deity, whose power was superior to the gods of the other nations with whom the Hebrews came in contact. Elijah pitted Jehovah against Bael, a neighboring god, and Jehovah at his command roasted the beef, and licked up the four

hundred prophets with the dispatch of a modern cyclone. It will be observed that the god who did all this was very like Elijah, and that Elijah himself often would in his silent meditation question the work of his Jehovah. Then the Father, the still small voice within the silent depths of his own soul, poured into his consciousness the universal Spirit of Truth, and he saw that he had been invoking a man-made god.

It is very important to know that man does make all things that rule over him, or that he imagines rule over him, the external god included. Hence, in adopting the ruling deity of some other nation he should be very careful to see that it is fully up to his standard in morals, magnanimity and intelligence, for he is apt to put himself in subjection to a power that will prove an impediment to his progress. This is exemplified in a startling manner in the Anglo Saxon race. It borrowed Jehovah from the Hebrews. Now Jehovah sanctioned slavery, war, the subjugation of woman to man, judicial murder, "an eye for an eye, and a tooth for a tooth." Of course the race has long ago outgrown these barbaric errors, but as it adopted the Hebrew Jehovah as its political, moral, and religious director, it is proving very slow work getting from under his dominion. That "an honest god is the noblest work of man," is too true to be quoted in jest, for in no other department of his almighty creative power does man so plainly show his inherent characteristics.

But we are not here to talk about the gods of other races or other men, nor to discuss those ideal beings which the one thousand sects of the Christian world have adopted from other nations, inherited from the church fathers, or built up in imagination themselves. We are here to find out the one true Father-Principle that works in and through all the immanent Love and Wisdom of Being.

If we were looking for the highest God idea that has ever been presented we should choose that of Jesus Christ. His idea of God was that of a Univer-

sal Father who dearly loves all His children and is more anxious to pour out blessings upon them than they are to receive. His concept of this loving Father was that concept which comes to all who seek Him in Spirit, and not in form. It was too broad to be confined to personality or limited to place. He said, "He who hath seen me hath seen the Father," and "Where I am there ye may be also." This could only mean that God is an invisible and all pervading principle that manifested through him, and would manifest through all. He said, "The kingdom of God is within you," and if the kingdom is within you the King must also be there enthroned.

If there is one thing more than another that stands out prominently in the teachings of Jesus Christ it is that God is not an external personality, ruling over man, but a universal principle expressing Himself through man. This is also the teachings of this doctrine. It is universally admitted that God is Spirit, and the source of all life, love, intelligence, and that in the exercise of these attributes He is omnipotent, omniscient and omnipresent.

God is not a Spirit, as erroneously translated in the King James' Version, but *Spirit*, that which is not limited to time, space, nor personality. Words do not convey the delicate shades of meaning which the mind conceives, and the word *Spirit* does not now express the correct God idea, for the reason that it is used to represent a state of existence having form: that is, a state of attenuated materiality. This is not the character of the Father-Principle, and none of those ideal localities described as spheres of blessedness or as heavenly cities with God on a throne should be confounded with the Principle of Being. They are all symbols which may or may not exist, or stand out in form, as a result of mental imaging. The Father, which we are seeking, is here present in His wholeness, and we each have His kingdom in our inner consciousness.

Jesus said unto the woman, "The hour cometh and

*now* is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is Spirit, and they that worship him must worship him in spirit and in truth." Now, how are we to understand the character of this Father who is Spirit, and how are we to worship Him in spirit and in truth? To worship Spirit, there must be something in the worshipper which corresponds to that Spirit, and Jesus takes for granted that man has both the spirit and the truth necessary to its proper understanding. No one has yet undertaken to make fine lines of distinction in classifying Spirit, and we are safe in asserting that there is but one Spirit. If man has a spirit it must be of the same character as the Father-Spirit, and therefore interblended with His Spirit. Now, if there is but one Universal Spirit, the man spirit and Father Spirit are the same; it needs only the *truth*, or understanding quality of mind, to bring them into unity.

In all man's concepts of God he never fails to see Him as the Supreme Good. He constantly reaches out and strives for the good, and knows that if he were God he would be first, last, and always *wholly good*. When man describes his concept of Good he says it is love, life, intelligence, justice, harmony, freedom—a combination of qualities that go to make up his ideal of an existence that will give him the greatest happiness, the greatest good. A careful analysis of these qualities will show them to be spiritual. Love does not occupy space nor can it be described in dimensions, hence it must in essence be a spiritual quality, and if spiritual it must blend with and be identical with God. John says, "God is Love."

If you are in heart sending out a feeling of love to all creatures, you have touched the mind of God, and are thinking His universal thoughts. You may not be a professed worshipper of God, nor know Him as pictured in the Apostles' Creed, yet if you love truly unselfishly and have no narrow range in the object

upon which you centre that love, you have found God. If you are manifesting life, you are in touch with God, for God is life and the source of all. If you are manifesting intelligence, you are putting forth the thoughts of mind, and there is but One Mind universal and you cannot get outside of it. If you are free in your mental action and not bound by beliefs of time, space, form, matter, or personality, you are touching the inner consciousness of God — Mind. You are then free indeed, and the God-Mind has become to you a great sea of light that flashes before you every moment some new and more beautiful ideal.

The point to be emphasized is, that God is not a person removed out of your spiritual sight and to be seen only through some mediator, nor even a principle, if by that term is understood a being that lacks any quality possible to identity. God is almighty Spirit — all-present, all-wise, and all-active to those who so recognize Him in consciousness. This is they who worship Him in spirit and in truth. They acknowledge the omnipresence of this Father-Principle in Spirit, and at the same time worship Him in truth by understanding that this Principle is not subject to change nor open to argument, but an exact and immutable principle of being lying back of all existence as cause, and approachable only along lines of perfect law.

We must get rid of the idea that God punishes man in any way, or that He has made saints of some and withheld His grace from others, or that He will accede to our wishes and change laws in order to accommodate us, or that we are unjustly used because our poverty or sickness has not been removed after much beseeching. The whole order of our thinking must in this respect be reversed. God is more willing to give than we are to receive, and has actually placed every desire right at our hand waiting for us to get into the proper mental attitude to have them fulfilled, for God is not matter, nor do His gifts consist of things made; God is Spirit, and they who receive



His gifts do so in Spirit, and through the spiritual wisdom and understanding which is poured into the consciousness, they create through mental action the fulfillment.

The Father-Principle and man — its manifest side — are so closely related, and the connection between them is so intimate, that they cannot be treated intelligently as distinct things. You cannot describe a mathematical problem or imagine it separate from the principle of mathematics. Man is just as intimately associated with the Father-Principle as is the problem with its principle. Where the problem is there also must be the principle, for from the principle must originate all that appears in the problem. If the problem has departed from the relations inherent in principle, just to the extent of that departure has it removed itself beyond the active support of the principle. So man draws his every quality from the Father-Principle, whose parallel of accuracy is goodness, harmony, and satisfaction, in all with which it has to do. Now, if man is not getting harmony and satisfaction in his life problem, it is evidence that he is not in proper touch with the Father-Principle. Through his inherent quality of freedom he has in consciousness strayed away from exact expression of principle. If any of you are in this mental state, you are not therefore under condemnation of the Father. You are simply exercising inherent qualities of freedom, and doing just what is your privilege to do. Neither is the Father to blame for your condition. You are children of the King, and have all the rights of a sovereign. One inalienable right is the freedom to do as you wish. The Father is free, and you could not be in His image and likeness without having a like quality. This is strikingly illustrated in the parable of the prodigal son. You took your share of the Father's estate — life, love, intelligence — freedom, and went in consciousness to a far country. You separated yourself from an intimate spiritual association with

the Father, and thereby lost His *wisdom* in your affairs.

If you are in the far country eating husks, and are ready to return, the Father's house is always open to you. You do not have to travel to find that house. It is the centre of your consciousness, and is made manifest to you by mental processes alone. "No man hath seen God at any time," and "He who hath seen me hath seen the Father," are apparent paradoxes, but both true. One looks out upon the external visibility, and says, "Where's your God? I have never seen Him," and the natural scientist delves more deeply into the study of *flora* and *fauna*, acknowledges the great design and intelligence there manifested, but says he fails to discover anything beyond natural law. But when the inner perception sees the absolute Good expressed, it says, "Thou art the Christ," etc. Thus it is always; they who study the without are always searching for God, but never find Him. Those who look within sense His loving presence and exclaim, "My Lord and my God!" Yet a gulf always exists between these two mental attitudes, because one looks to cause and the other to effect. God is Cause, is Spirit, and can never be known by a study of the things which appear. They are but the formulations of man's ideas of himself, and God. God makes man, and man creates all forms and states of externality. God is the self-existent Wisdom and Substance; man is the Wisdom Substance idealized in innumerable self-conscious centres, each of which is potentially God. Man is thus a potential centre in infinite Wisdom and Substance, which we sum up in the one word — Mind. So it follows that the real man as Wisdom and Substance does not occupy space, is not in time, and has none of the limitations of the environment in which we now seem to be cast. He is and always remains free and independent of all form and expression, yet he is that from which they all originate. Man is the point of differentiation into form and expression of all

the potentialities of God, and their appearance in details is His work. In the pure God-Mind all ideals are in harmony and relations perfect, and man is the perfection of this one Supreme Mind made manifest. Yet freedom is inherent in the God-Mind, and man as its image and likeness has perfect freedom also, and builds his universe in harmony with the ideals existing in God, and which he always reflects when he places himself in proper spiritual relations. Yet man, having all the prerogatives of God, can image forth his own ideals according to the wisdom which he has affirmed for himself. For there is but one law of expression, and that is through holding in mind certain images, and giving action and vitality to them by the will. In this simple law is summed up all the apparent mysteries of creation. We call it the power of thought—mind in action. The very simplicity of this one mode of creation of all the myriad forms and conditions of existence is the principal cause of its being overlooked. We see the intricate combinations in the phenomenal universe, and presume a mysteriously profound cause, which is therefore far beyond our comprehension and past finding out. Yet Darwin said that a single protoplasmic germ contained the possibilities of a universe.

We find that all creation is according to one simple law—thinking. You are the law maker. God simply furnishes the material. “But,” exclaims the neophyte, “do you mean to say that I can extricate myself from the myriad claims that bind me physically, mentally, and socially, by the mere holding of certain thoughts?” That is just what we claim, and are demonstrating. If the law is based in principle it will demonstrate, and we are so bold as to put it to the test right here and now.

Many people think that they will be extricated from their undesirable conditions by a change of environment. Some look forward to it in this earth life through the acquirement of money or health, while others put it off until after so-called death. But few

are bold enough to make a start at this day, at this hour, at this moment, and unravel the tangled ends of life. Yet we know that if the fact is accepted that we are free agents, and that our own acts produce these results, it must follow logically that only through our own volition, begun at any time and under any circumstances, can we bring about the change. This is why we advocate an immediate beginning of thought discipline. We do not favor eloquent sermons or flowery language, if they in any way detract the attention of the individual from the work that he is to do from day to day in training his mental currents into the right channels. If another tells me about a certain desirable place, be his description never so beautiful, it will not be of permanent value unless he also tells me how to get there myself. That is one of the great drawbacks to a religion that has for its exponents an eloquent ministry. The followers have their ears tickled once a week, and they soar to heights of ideality one day, and forget all about it the other six.

We teach a doctrine of practical every-day value to everyone who follows its instructions. This doctrine shows you that you are your own minister, lawyer, and doctor, and that you have within yourself the storehouse from which you can supply every need. It is the ministry proclaimed in its original simplicity by Jesus Christ. It asks you to return again to the estate of simplicity in which you are as a little child, believing implicitly what the Father tells you from the innermost recesses of your own being.

We have found this a good doctrine. It has opened to us a new world, and we see how through it shall be brought about the fulfillment of that promise—

‘ God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.’

## THE NATURE OF CHRIST.

BY MARY BREWERTON DE WITT.

In all that has been written regarding the character of the Christ, the quality most often referred to, has been that of love. Love certainly is the predominating quality in the life of the Christ; next to this coming power, strength and wisdom; but one of the chief elements in the character of the great Master was that of patience. This will be readily agreed to by all students of the Gospels.

There is but one instance recorded wherein it might appear that Jesus was without this quality. This, the instance of the money changers in the temple, whose tables he overthrew. If ye read this and find in Jesus impatience, ye do not read aright, for this action was done with forethought and decision—not impatience. In other words, it was a case where a master hand was needed to prove power and authority to those who required some such lesson.

In all of the teachings of Jesus, the Christ, you will find care, precision, good judgment, and a tenderness unsurpassed by the world's teachers, either before his time or since. Great masters there have been and will be. Though many of these have proved themselves wise and gentle, yet none of them have shown the same spirit in all things as that of the one who has been called the Saviour of the world.

This one overcame all desire, and in the end overcame death. His life was not a failure, but his mission to the world would have seemed to be such, for the most of the people heard him not, and those who did hear, misconstrued his words and have been teaching falsely all these nineteen hundred years.

His message was harmony and peace. The world's message is war, nation against nation, man's hand against man; and few there be who live accord-

ing to His Word. His message was one of non-resistance, or, "resist not evil," and even at this late date the world's people understand it not. His message was, "Worship not me, but God, the Father. He doeth the works." Pray to Him, and find His image in every human soul; and again the people have misunderstood, and are kneeling before Jesus, the teacher, thus making God finite instead of infinite. The people limit themselves upon every side, knowing not the great universal Good that covers all space and all place, and dwelleth in every soul that lives.

The Christ nature, though of such rare purity and goodness, that it appears difficult for us to understand, is not limited and bound up in the body of Jesus. It is also within ourselves, for he who knew, said, "I am in you, ye are in me, and we are one in the Father." Thus did he show the equality of man and prove to us our kinship with God. He made himself neither greater nor less, but acknowledged his oneness with the God-head, and showed that we, too, must claim the same relationship, also calling us his brothers and his sisters. Jesus said, "Follow thou me," and, as we cannot discard one point of his teaching, we must follow him in this also, and acknowledge ourselves as one with God.

We have said that the Master showed wonderful forbearing patience with all conditions of men. When the people heard him not, he made no complaint. When the disciples, those who stood nearest him, misunderstood his words, he patiently went over the lesson again, making clear every point, doing his best to train their minds. When the woman was brought to him, who had sinned, again did he show patience and forbearance, not only to the woman, but to the disciples as well, for they would have stoned her, and, his only word of reproof was, "He that is without sin among you, let him cast the first stone."

This required patience, for after his many days of teaching these men the law of love and peace, they showed how little they had profited by his words.

Again and again do we see the patience of Jesus out-pictured in many instances with Peter, and with Judas, the betrayer, and with those who judged him that last day—to none of these did he complain. Patiently he heard all their words without protest, and as patiently did he suffer in the garden of Gethsemane and upon the cross. For suffer he certainly did, though some there are who deny this, for, if he had not suffered he could not know the sufferings of others, and knowing them not, he would neither be able to bless nor to heal, for he who knows not pain sees no cause for putting away pain or healing it.

To emulate Christ we must show patience, and be patient, not only with others, but with ourselves, and this is the hardest of all. We must be patient with the impatient, patient with all that appears to be dark, patient with ourselves in our own overcoming, for this last will bring us more quickly to the goal of our perfection, or to the understanding of our Christ nature which is within.

“No man cometh unto the Father save by me,” said Jesus; no man cometh unto God save by following the example of the Master, and seeking to find his own individual light, which is his own true Christ nature, or the soul within; and that soul is perfect, for if it were not, Jesus would never have commanded, “Be ye perfect even as your Father which is in heaven is perfect.” (Matt. 5:48.)

In the nature of Christ, the quality of faith must not be overlooked, for without faith it is impossible to accomplish anything, but “with faith all things are possible.”

Take any instance in the life of Christ and you will find, by close study, that no deed was performed without the special act of faith. The distinctive command ever given to the people was, “Have

faith," and ye shall do the works of God, "For with God all things are possible." (Matt. 19:26.)

"If ye have faith as a grain of mustard seed and shall say unto this mountain, Remove hence to yonder place, it shall remove; and nothing shall be impossible unto you." (Matt. 17:20.)

"Faith without works is dead," said Paul; therefore, Jesus possessing this perfect faith could not do otherwise than put it into action, thus showing forth the works of God.

Jesus knew his divine sonship. It took faith to know this, and it required a greater faith to proclaim it to the world, for few there were who believed it. And that very faith which caused him to declare his divine sonship, was also necessary for other souls, in order that they too should feel and know their oneness with the Father of all.

Possibly it was a difficult point for the people of those days to understand the necessity of an act of faith that would cause them to feel their kinship with the great God, whom hitherto they had been taught to fear and stand in awe of, expecting from Him punishment and damnation for their sins. But Jesus came declaring to them "The letter killeth, but the Spirit giveth life," as Paul says in II. Cor. 3:6; therefore, they were required to give up their faith in the law of Moses, which law said, "An eye for an eye, and a tooth for a tooth;" but to believe in the law of Christ, which was, "God is Love," and love ever teaches the forgiveness of sins.

These people were required to change their faith, no longer to place it in misery, death and damnation, but to center that faith in life eternal, which was promised by Christ to all them that had believed on Him and in His word, and this meant not to believe in a doctrine of churches and creeds, but to know the power of speaking true words as Jesus did, and thereby to follow in his footsteps.

Thus, as these men failed to understand, so have the men of today failed, save for a rare handful,



reincarnated individuals of many centuries back, who have been taught again and again from the words of Christ until their souls have retained that teaching.

The faith of Jesus is necessary to salvation here and now. Not so much the faith *in* Jesus, as the faith *of* Jesus, for the faith of Jesus implies both. But faith in Jesus without the active works of Christ, or speaking the word in knowledge, is useless, for then man is not living according to the teachings of the Master, who said, "Have faith in God," and "Follow thou me."

There are those who will declare that it is not possible to have the faith of Jesus, but these have not thought twice, for the Master distinctly said, "With God all things are possible," and having the knowledge of the omnipresence of God, this statement is made clear to the mind, and light is thrown upon the path in which the follower must tread.

Jesus had that sort of faith that believes in the goodness that is buried in the heart of every soul that lives. He proved this when he said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister and mother." (Mark 3:34,35.) He had that quality of faith that looks not for evil, but ever seeks to find the good; and finding ever so small an amount, shows his appreciation. It hath been said that he went with the publicans and sinners. If he went with these men, he surely found there thinking minds, those ready to listen and be taught.

In those never-to-be-forgotten words, "Father forgive them, for they know not what they do," again did he show his faith in that spark of divinity that lieth buried in the greatest criminal that ever lived. He came to bring peace upon the earth, and in order to do this he must surely have had faith in his people. A mere handful there were who proved themselves worthy of this faith and love, but for the rest that faith was betrayed. But if betrayed one thou-

sand times a thousand, still it must be the nature of the Christ to have faith in all mankind; that is, considering the divine spark that is planted in the heart of each and all alike.

Cultivating such a faith, one cultivates the Christ nature and brings it forth to light the world upon its weary way, for without faith we can do nothing, and Jesus said, "According to your faith be it unto you." (Matt. 9:29.) And again to the woman who touched him, "Thy faith hath made thee whole." (Matt. 9:22.)

Therefore, it behooves us to have faith in God, faith in our brother, and faith in self, for faith in these three means but faith in one, and that is faith in God; for God is the omnipresence of all existence.

The quality most essential to the Christ nature is possibly that of truth. Jesus, being the proclaimer of truth, must necessarily be of truthful nature; for he said, "I am the Way, the Truth, and the Life," knew whereof he spoke. He came to bless mankind with that very message, that which would mean to them eternal understanding of the truth of life, for hitherto they had been taught many lies, through the priests who preferred to uplift themselves in the eyes of the people, rather than to bring to them a clear comprehension of God and the ways of eternal justice. But even if these priests had sought to assist the people to a better way of living, they would still have preached the law of Moses which was, "An eye for an eye, and a tooth for a tooth," knowing no better law. But Jesus came bringing a truer teaching, which was, "Love thy enemies."

This was a hard saying for these same priests to receive; therefore they repudiated his sayings, declaring that he had a devil. They could not bear the truth of, "I and my Father are one," any more than the people of today can bear it coming from the followers of Jesus, and these followers are those that also dare to say, "I and my Father are one," according to the Master's teaching. This is truth as Jesus taught it — that man is the son of God, and must be

acknowledged as such, for without this acknowledgment the truth is not in us, and we know him not who prayed in that last prayer in the garden of Gethsemane, "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Jesus knew his sonship, this was the truth he came to teach, making himself the equal of God, and man the equal of himself; for otherwise all things would not and could not be possible for man through God. It is necessary for man to be of God, in order to have and enjoy the things pertaining to God. If man were apart from God he could not appreciate the things of God, and they would then be useless unto him, and these—the qualities of love, joy, harmony, peace, wisdom, satisfaction and eternal life.

More than once Jesus declared that he was of the truth and that he spoke the truth. He spoke as one having authority because he knew himself. He knew his birth, which is the birth of all, for we are all the children of the one Father. Jesus spoke with conviction because of this understanding; he doubted not that he was one with God; and thus was able to receive that power which cometh from on high, and doing the works, declared, "I do the works of my Father," and "If I do not the works of my Father, believe me not." (John 10:37.)

All through his teachings, he reiterated that his message was a true one, in such words, "And if I say the truth, why do ye not believe me?" (John 8:46.) "He that is of God, heareth God's words." (John 8:47.) He said this to those Pharisees who repeatedly questioned him, trying thus to find some flaw in his character whereby they might accuse him. He knew that their thoughts were far from God, even though being men they were made in the image and likeness of God, which they would not know, having ears to hear and hearing not.

Jesus was that character of man who would not

allow past forms of worship or the creeds of the church to stand between him and his message for the world; therefore was he persecuted as all bold and advanced teachers of Truth must be, for righteousness' sake. In this age as in that, the ignorant are ever ready to cast the stone at that one who dares to bring forth an opinion or idea not coinciding with their old and easy way of thinking, which allows them a cloak for their sin. As Jesus said, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." (John 15:22 )

Few there be who find the pearl of great price within the Scriptures, or the real truth of Jesus' teaching. Reading still, according to the letter that killeth, and practicing ever the law of Moses, instead of the law of Christ, which law is love, what else can they do but misunderstand?

To understand the Gospels aright, one must read deeply and prayerfully. It is not enough to listen to it from the mouth of another, as for instance, at church or at daily prayers, but one must read and study for himself, praying for an unprejudiced mind, and opening one's heart to the true interpretation of the word of God. Thus will he know the truth and may profit by the wonderful character of the Master. Jesus himself was the truth symbolized and made flesh, and what was possible with him is possible with all who seek in his name with unprejudiced mind and open heart.

It may readily be seen that in order to bring the Truth to such a generation it was necessary for Jesus to have both faith and patience. The two go hand in hand, and combined with Truth, make a complete trinity. Therefore, O ye who desire Truth to be expressed within ye, know that ye must have both faith and patience, and this means a mind free from doubt or fear and an endurance that will bear every rebuff without a murmur. Such is the character of the Christ, and that being the truth, we must emulate it.

# Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

## Lesson 7. November 18.

JESUS BEFORE CAIAPHAS.—Matt. 26:57-68.

57. And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

58. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

59. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death;

60. And they found it not, though many false witnesses came. But afterward came two,

61. And said, This man said, I am able to destroy the temple of God, and to build it in three days.

62. And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63. But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.

65. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:

66. What think ye? They answered and said, He is worthy of death.

67. Then did they spit in his face and buffet him: and some smote him with the palms of their hands,

68. Saying, Prophecy unto us, thou Christ: who is he that struck thee?

**GOLDEN TEXT**—*He was despised and rejected of men.*—Isa. 53:3.

The greatest opposition to the Christ Consciousness is in the religious domain. The "chief priests, scribes and elders" are found in the intellectual realm, and it is before this tribunal that the Christ appears, to be tested and tried.

It is necessary that the Christ be tested and tried in every department of the mind. He is a new life essence, which includes all that goes to make a new man. This New Man not only transforms the mind,

but also builds a new body. The proposition that the body temple can be destroyed and again rebuilt in three days, seems to the thoughts that have seen it so long in the clutches of the material law, absurd and preposterous.

The "temple" is the consciousness of body, and the "three days," three unfoldments in mind power. The body is made and sustained by the mind—it is a reflection into visibility of *ideas*. These ideas are established in the sub-consciousness, and have to be met and consciously changed by the Christ before the work can be done. This is why Jesus the Christ had to be tried before both ecclesiastical and secular tribunals. The decisive trial is the ecclesiastical—the secular carrying out its findings.

This all means that our religious thoughts and opinions try the Christ Consciousness, and a certain innate opposition exists, which seeks to kill the new life, even though it be done through false charges. We find ourselves almost unconsciously doubting the ability of the New Life in Christ to build a new body. The old religious thought has been that the body must die, and when a "New Commandment" is given, it is resisted.

The two false witnesses that are finally produced are not here given, but we who have had experience readily locate them as external sight and feeling. These both deceive us into believing that material things are real and spiritual things intangible.

When we proclaim the power of the Christ and his intelligence shining through the clouds of mortal thought, there is great commotion in the established rulers in sub-consciousness. Consciously we may believe in and welcome this Supreme One, but the intellect will resist and revile the Holy One. It is in the night that all this takes place, which means the hidden realms within. Welcome this Real Man, and join in his proclamation, "I am the Christ, the Son of the living God."

## Lesson 8. November 25.

## THE WORLD'S TEMPERANCE SUNDAY.—Isa. 5:11-23.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!

12. And the harp and the lute, the tabret and the pipe, and wine, are in their feasts: but they regard not the work of Jehovah, neither have they considered the operation of his hands.

13. Therefore my people are gone into captivity, for lack of knowledge: and their honorable men are famished, and their multitude are parched with thirst.

14. Therefore Sheol hath enlarged her desire, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it.

15. And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled:

16. But Jehovah of hosts is exalted in judgment, and God the Holy One is sanctified in righteousness.

17. Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat.

18. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19. That say, Let him make speed, let him hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23. That justify the wicked for a reward, and take away the righteousness of the righteous from him!

GOLDEN TEXT—*I buffet my body, and bring it into bondage.*—I. Cor. 9:27.

Appetite is one of the most complex factors the metaphysician has to deal with. Some advocate giving it full freedom, trusting the transforming power of the Spirit to regulate it in Divine order. With many people this is found to work admirably. The spiritual consciousness penetrates every part and parcel of the man, and carnal desires are eliminated—a “new creature in Christ Jesus” appears without special effort. Those who have been meat-eaters find themselves free of the appetite. Tipplers of beer and whisky, and users of tobacco, find that they no longer enjoy these things, and they drop away as easily as a worn-out garment.

But this is not always the case. Some who have clear perceptions of Truth are slow to give up the appetites of the flesh. The cause is in the acquisitive faculty. Appetite is governed by acquisitiveness, in human consciousness, and when that faculty is active there is slowness in giving up the desire for things that satisfy the stomach. The way to handle the situation is to deny the false desire, and put the appetite wholly in the keeping of the Spirit. This is not will-power, but a transformation of thought through the Word.

A great appetite indicates appropriative ability. Through this power comes the building up of substance, either in body or affairs. Therefore it should not be killed out, but educated along right avenues of expression. When it is very active, and the desire for meat and drink beyond normal, the power of the Spiritual Word should be directly applied. Say to the idea back of the outer expression, "You are governed by the law of the Spirit as revealed by Christ Jesus. You are now under Divine Law, and no longer look for the material satisfaction, but through the Spirit receive your highest good."

## Lesson 9. December 2.

### JESUS BEFORE PILOT.—Luke 23:13-25.

13. And Pilate called together the chief priests and the rulers and the people,

14. And said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him.

16. I will therefore chastise him, and release him.

18. But they cried out altogether, saying, Away with this man, and release unto us Barabbas:

19. One who for a certain insurrection made in the city and for murder, was cast into prison.

20. And Pilate spake unto them again, desiring to release Jesus;

21. But they shouted, saying, Crucify him, crucify him.

22. And he said unto him the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him.



23. But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed.

24. And Pilate gave sentence that what they asked for should be done.

25. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

GOLDEN TEXT—*I find no fault in this man.*—  
Luke 23:4.

It is evident that Jesus did not demonstrate all that he planned. He expected to overcome death to the full and retain his physical body on the physical plane of consciousness. Before going to Jerusalem he had proclaimed that he could take his body temple up and lay it down at will, and that if it were destroyed he could rebuild it in three days. He had mastered the various planes of consciousness up to a certain point, and had no doubt of his ability to meet the test which he knew was before him of demonstrating over the surrounding religious thought.

Here is where he evidently met more opposition than he anticipated. He had condemned the Pharisees severely, and the reaction of their thought was so great that he could not meet it. The tenacity of the Jew for his religion, and his intolerance of any other religious belief but his own, is proverbial. When Jesus met the full force of this he was evidently stunned, and this accounts for his silence when questioned at the various trials to which he was subjected.

The lesson for us is that we shall be on our guard against religious bigotry and especially the condemnation of those who differ from us, or are doing what we consider wrong. In the great overcoming of sins, which these final trials of Jesus symbolize, it is those of an ecclesiastical character that cause us most trouble. We think we shall be condemned for the sins of the flesh, but the verdict of Pilate, who represents the outer plane of consciousness, is that there is nothing in the man worthy of death.

Thus it is not the fleshly mind that fixes the pen-

alty for sin, but the mental and assumed spiritual. Every sin shall be forgiven man except the sin against the Holy Ghost.

## Lesson 10. December 9.

### JESUS ON THE CROSS.--Luke 23:33-46.

33. And when they came unto the place which is called The Skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36. And the soldiers also mocked him, coming to him, offering him vinegar,

37. And saying, If thou art the King of the Jews, save thyself.

38. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors who were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said, Jesus, remember me when thou comest in thy kingdom.

43. And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.

44. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45. The sun's light failing: and the veil of the temple was rent in the midst.

46. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

**GOLDEN TEXT** — *Father, forgive them; for they know not what they do.*— Luke 23:34.

The place of the cruxifixion being named a *skull*, which is the meaning of the Latin *Kranion*, translated Calvary, and Golgotha, skull in Aramic, the language of the Jews in Palestine, is quite suggestive of the place of the intellect, and points to a symbolism not hard to interpret.

The seat of the conscious mind is the front brain, and it is here that the will has established its

dominion. Here all things affecting the system are either admitted or rejected. Even Spiritual Truth has to be admitted through this door before it can become part of the consciousness. If the mind is charged with the thought that certain religious ideas are true, and all else error and worthy of extreme condemnation, there will be a crossing-out of the Christ Consciousness. This is one of the symbolical meanings of the crucifixion.

The seamless robe, for which the soldiers cast lots, is the Truth in its harmonious expression and unchangeable perfection. The superscription written over Jesus in three languages, "This is the King of the Jews," is indicative of the ruling power of the principles enunciated by this great King of men. Greek was the language of literature and culture, Latin that of the soldiers and officers of Rome, and Hebrew, the language of the Jews, or religion. It was a prophecy of the universality of the Word of the Great One, which should go forth to the whole world and reach people in spirit, soul and body.

The two malefactors crucified with him, represent the past and the future. The past is full of regrets and accusations, but the future is hopeful and sees good ahead in spite of the great trial at hand. This is commended by the Christ and promise of reward made.

The darkness and rending of the temple is the failure in understanding that sweeps over the soul in times of great trial, and the letting go of the idea of the reality of material consciousness. The closing relinquishment of the soul to God is the final giving up of all human ambitions and aims. When this point is reached, the soul enters into glory.

---

### Lesson 11. December 16.

JESUS RISEN FROM THE DEAD.—Matt. 28:1-15.

1. Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11. Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and rid you of care.

15. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

GOLDEN TEXT — *He is risen, even as he said.* — Matt. 28:6.

The question is often asked whether or not we believe that Jesus rose from the dead with the same body that he walked the earth with, and if so, what became of it. The historical account makes clear that it was the crucified body that Jesus had after the resurrection. He showed the imprint of the nails to Thomas, and assured his disciples that he was not a ghost, but a real flesh and blood man. What became of that body is a proposition not easy to explain, because of a lack of terms and comparisons adequate to a description of the next inner plane of consciousness termed the *psychical*. We know more about the character of that plane than we can tell in language, because terms have not yet been coined to describe the conditions existing there, and people are not generally familiar with that state of existence. Jesus

described mental laws in parables because the people of his age had no knowledge of the creative power of thought. So we have to make material illustrations for conditions that are far removed from the limitations of matter.

It is plain that Jesus originally expected to raise up his material body and perpetuate it on the material plane of consciousness. He did not succeed in doing this because of the extreme selfishness of the race thought, which prevailed in all bodies.

Jesus held his body on the material plane for forty days and then carried its particles to the psychical, where it exists to this day as a body of thought and mind force. As a body of thought, Jesus is enabled to quicken the mortal bodies of people who attract his power by believing in it. Through this process a new race is being formed, who will gradually step out of their old material bodies into forms of a much higher type. These new bodies, which are grown within the old bodies, will have the power of self-perpetuation and never grow old. Doctors tell us that an organism in good health should never lose its capacity to live right on, year after year, indefinitely, because the organs are self-renewing. The body in health is like an engine, every part of which is constantly being rebuilt as it is used.

A number of people within the writer's knowledge have advanced in this process of making the new body after the Jesus Christ type, to a point where they are confidently asserting immortality in the flesh. When they have renewed every organ and part, both within and without, and put away all evidences of old age, then the world at large will begin to accept their claims as true. This will be demonstrated inside ten years, and the veritable existence of the New Race be an accepted fact before the century is out.

---

“By lowly listening we shall hear the right word.”

## SOME LAWS OF LONGEVITY.

If I were asked to lay down some rules by which man's existence on earth could be prolonged, I should say the first and most essential thing is a *belief* that it is possible for man to live much longer than he does at present, and finally to overcome death itself.

We do not strive very earnestly for those things we believe it impossible for us to attain. We use our greatest energy where we feel sure our efforts will be rewarded.

A few years ago the man who dared to advance the idea of continued physical existence on earth, or even extended the limit of man's life over a century, would have been denounced as a lunatic, if nothing worse was done to him. But today our greatest minds are engaged in solving the problem of life, and studying how to vanquish man's deadliest enemies—disease and death.

The distinguished English physician, Dr. John Gardner, in a work on longevity, said, "It is more difficult on scientific ground to explain why men die at all, than to believe in the duration of life for a thousand years."

In our own country Dr. C. A. Stevens, who belongs to the faculty of the Boston Medical College, and is a member of many scientific bodies, both in this country and in Europe, declares that "Man will finally overcome decay and its result—death." His suggestion is that children should be brought up from the very first with the idea of living forever, and this changed expectation he firmly believes will gradually and surely extend the life limit indefinitely, and that too, in the course of only a few generations.

The celebrated Dr. William A. Hammond also asserts that death is not a physiological necessity. He says:

"If the balance between construction and destruction could be kept accurately balanced, we need

never grow old and never cease to live." He declares that, "it is the mind that disintegrates and regenerates the molecules of the body, according to nature's requirements, and to have this process go on properly, *the mind* must recognize the continued molecular changes of the body and *renew itself* by expecting eternal physical existence through this change. How can this normal function of the mind be permanently performed if the mind withdraws the necessary thought force in its disbelief in the possibility of continual and perfect regeneration? We must have a positive consciousness of physical immortality and thus attract the necessary material from food." In order that this belief in the possibility of long life may become more of a reality to you, and disease and death seem less real to you, refrain as much as possible from thinking or speaking of disease, death, or accidents. Take note of any cases of unusual longevity, and dwell on the thought that "LIFE IS ETERNAL."

Let me repeat, "Do not always be talking of sickness and accidents." Oh, that I could shout it out from the housetops, or herd people together and compel them to listen and to heed this advice! You hear it everywhere you go, this disgusting recital of physical maladies that should be saved for the doctors' ears alone. It is carried into the street cars, dragged to places of amusement, and forms the principal topic of conversation in most parlors. But it is a burden that must be discarded by him who expects to win in the race of longevity.

I should write as the second rule for a long life, "Freedom from anger and worry." Columns have been written on this subject, and it is one worthy of all the attention it has received.

Some people think that worry is necessary to effort; but this is a grave mistake. When the mind is free from worry, then and only then, can we look at things in a rational way and decide what course in life is best for us.

We can accomplish more in an hour of quiet, concentrated thought than in a day of aimless fretting and worrying. Remember it is the quiet, trusting, hopeful attitude of mind that is constructive and gives new life to the body, while it is the angry or worrying mood that tears down and weakens the body. Do not let the destroyer undo all the work of the patient builder.

The third rule for a long life, with all the faculties of youth preserved, is, "Do not lose interest in the affairs of this world."

Too many people spend their energies in searching for the future life, which they should use in trying to make the best of this life. The Bible says, "The kingdom of heaven is within you," and this is true, for heaven is harmony.

I do not say that there is no future existence after this earth one, but I do say that the best way to prepare for the the next life and get the most out of this one, is to bend your energies toward living your highest and best right here and now.

Let us throw on the heap of other outgrown beliefs, the thought that we must cease to be useful in this world when we reach a certain age. When we no longer have an active interest in the things around us, when we cease to generate new thought, to plan, to execute, we begin to decay.

— LINDA A. SMITH, in *Freedom*.

---

Father of all! in every age  
 In every clime adored,  
 By saint, by savage and by sage —  
 Jehovah, Jove or Lord.

— POPE. —

---

The Mount of Transfiguration is in the Silence, and desire and aspiration are the attendant ushers for those who would make the ascent.—HENRY WOOD.

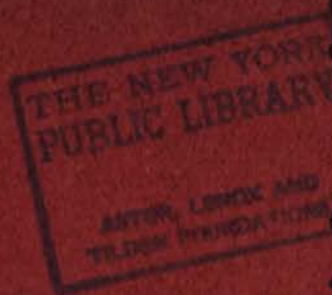


Society of Silent Unity Class Thought, Nov. 20th to Dec. 20th, 1906.

***The Healing Power of the Holy Spirit is upon  
me, in the name of Jesus Christ.***

Prosperity Thought.

**Abundance is always true of Spirit and I be-  
hold its unlimited manifestations everywhere.**





## MAN DIVINE.

BY EDNA L. CARTER.

Paul talks about the Christ, or spiritual mind, and about the carnal, or flesh mind; about the carnal man and the spiritual man. Are there in reality two minds — two men? He tells us that they war one against the other. If there are two, how shall one new man be made of the twain, and peace reign instead of discord?

A tree is known by its fruits. "Only the good is true." The fruits of believing in the reality of the carnal man are not good, therefore such belief cannot be true.

Whatever one believes, he makes himself one with; and whatever he makes himself one with, that he manifests. It will find expression in his life and with his life. If he believes himself to be carnal, sinful, just to the extent that he thinks it, will he show forth carnality and sinfulness, and reap the fruits of sin — discord, sickness, sorrow and death.

If he goes one step higher, and believes himself to be partly spiritual and partly carnal, he increases the discord, and gets the same final result as though he believed himself to be wholly carnal. "A house divided against itself shall fall."

The only place of safety is in believing that he is wholly spiritual. No place is safe unless it is founded upon Truth. There is a Truth foundation for the belief that there is but one man, and he is good. "And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image and likeness of God created he him." (Genesis 1:26,27.)

This is the one true, real man — the Christ, the Son. To believe on this Son is salvation. To build upon this foundation is to build upon a rock. All other foundations are only sand. It is the Chris

within who is the hope of glory. To abide in Him, to know that you are one with Him, to realize that He is your own true, spiritual self, and that you are the image and likeness of God, is to believe the truth about yourself. "As a man thinketh in his heart, so is he." Knowing and believing the Truth, you will begin to manifest it, and will give expression to the righteousness of Christ and His eternal, abundant life. The appearance of sin and evil will disappear. They are nothing in the first place but the result of man's wrong belief, and through a knowledge of the truth concerning himself he is made free from them.

Genesis 6:3 (margin R. V.) reads, "In their going astray they are flesh." This is where the "carnal man," the man of flesh, had his beginning. Man went astray from God—became separate from Him in thought and consciousness, and lost his first estate. To be saved is to be restored to conscious oneness with God. This can only come about through belief of the Truth, regardless of appearances. To have faith in the Christ within, and hold steadfastly to it, even though sorely tempted to fall back into the old habits of thought, and believe the old error that you are sinful, sick and distressed, is to have overcoming faith.

The world has long been cursed with the belief that man is a miserable sinner, and the curse can only be lifted by man recognizing his divinity, and consciously developing the powers and possibilities of his Divine nature.

Jesus was the first one to recognize and manifest the Christ within. He is our Elder Brother, and helper. "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

He said, "Ye shall know the truth, and the truth shall make you free." He knew that there is but one Mind, and that man is the offspring of that Mind. Each one must reach the place in his under-

standing and faith where he can say as Jesus said, "I and my Father are one."

Through the ignorance and unbelief which are in the thought of separation from God, man's mind has become clouded, and has been caused to work inharmoniously. Not perceiving clearly, he has not seen things in right relation, and he has imagined limitations where there are none. Through his misjudgment and mis-conception of things he has become self-centered, and his mind has taken on the character called carnal. But this so-called carnal mind is not a real, separate mind. Even though the cloudiness amounts to gross darkness, it can be dispelled by the light of Truth, and the perfection of man's mind be revealed.

The warring within man comes not from two minds, but from divided faith — belief in both good and evil. Peace and harmony can be restored only by believing that "There is only one Presence and one Power in all this Universe—"The Good Omnipotent." "Only the good is true," cannot be repeated too often.

There is power in faith, and even in mere belief. When one believes Truth, the power works for him — works to his advantage. When he believes error, he turns the power of his belief against himself, and comes into the bondage to his own thought. This error, or adverse thought, is the adversary, and the only adversary that man has to overcome. It is overcome by withdrawing the power given to it by believing it, and centering the power all in Truth.

We are not aliens, but children and heirs of God, and we inherit the perfect Life and Mind of our Father. Believing this truth sets us free from all bondage to error thought, and restore to us the dominion promised. Through the overcoming faith and power of Jesus Christ every man can and will come into a full consciousness of the Truth, and be saved to the uttermost.

The fulfilling of the law requires that not only

one's self but all men be acknowledged as sons and heirs of God. Divine love leads one to look for, and to have faith in, the Christ within every man and woman, no difference how fallen they may appear to be. And beholding the true, spiritual self in them increases our love for them. All are children of one Father, and all are like Him. The Fatherhood of God and the brotherhood of man is the foundation of the teachings of Jesus. Let no one play the part of the elder brother toward any prodigal.

All true spiritual help for others is given through recognition of the Christ within them. In time each will come to recognize it for himself. Every thought of acknowledgement of the Divine in another helps to bring into his consciousness the Truth of his being.

All hope of restitution or restoration for man depends upon the truth that he has within him the image and likeness of God. It is this which is to be brought into manifestation unto salvation. It could not be made manifest if it were not within. It is restored, brought forth, brought to light by faith that it *is* — there is no other way than the way of faith. Looking for it with the natural eye, or judging by appearances, it can never be seen; but the eye of faith looks back of appearances and sees the perfect man. Steadfastly beholding it, and faithfully acknowledging it, it becomes manifest.

“Let this mind be in you, which was also in Christ Jesus; who, being in the form of God thought it not robbery to be equal with God.”

---

Twixt optimist and pessimist  
The difference is droll,  
The optimist sees the doughnut;  
The pessimist the hole.

---

God sweeps through all with His mighty Love,  
and holds me in His truth.—M. EVALYN DAVIS.

## THE LESSON OF THE SEA.

BY FLORENCE SLACK CRAWFORD.

It having been unfolded to me that things temporal and material are but the symbols standing for those things eternal and spiritual, I have looked about me to see in Nature a picture which could reveal the meaning of "I am Alpha and Omega, the beginning and the end." "I am all in all." "The Father and I are one," and "Man was made in the image and likeness of God."

Man is made in the image and likeness of God! "The Father and I are one!" "I am the beginning and the end!" "I am all in all!" How puzzling it all is!

To me God may be represented by the great sea, that vast expanse of water which carries life to every plant and creature on the face of the earth. How necessary is the sea, and then to study its make-up, its wonderful unchanging being — always giving life, and yet apparently unliminished. Think of its glory and of its mission!

The whole sea is water ( $H^2O$ ) and each minutest drop of water is still in the image and likeness of the sea ( $H^2O$ ). Whether the quantity be great or small still any part of the sea is still sea. It can never be anything but just this proportion. Water wherever it is found is always and ever  $H^2O$  — every drop in the image and likeness of the sea — never lacking in the quality of the whole, only in the quantity and power.

Then truly a drop of the sea can say, "The sea and I are one," for without the drops of the sea, the sea could not be. So can the sea say, "I am all in all." Now remains the "Alpha and Omega of the sea."

Have we ever stopped to think of the wonderful mission of the vast expanse of ocean; have we ever meditated upon the wonderful cycle through which



it travels; of its life-giving principles; of its beginning and end?

Each atom of water is individual, although still in the image and likeness of the whole. Each atom of water is bent on a mission—that of giving life. The great power of the sun raises those drops from the vast expanse to the sky above—each one undergoes a change in form—it becomes a gaseous substance; it is carried and accumulated in a mass called clouds; these are carried by the winds to and fro until a change in environment again changes the forms of these same drops of water which, regardless of form, are still  $H^2O$  and of the sea. A certain degree of temperature causes some to become dew, and in the silence and mildness of the night air it falls to the ground—nourishes some growing thing, or in winter another environment of temperature may cause the same drops to become frost. Dew or frost, whatever they may be, still are they sea of the sea—always  $H^2O$ . Perchance they may fall as rain or still perchance as snow, yet it is ever sea of the sea—still  $H^2O$ . In whatever form it falls, its ministry is to give life. Many times it may be raised and lowered to the ground until its work is accomplished, and finally it attracts others to itself. The accumulation bubbles into a life-giving spring which overflows the land, being joined by other streams fed by other springs, all from the same source. This stream enlarges and enlarges until it becomes a creek, still attracting to itself, it becomes a river, then broadens into a bay, and, finally, with a mighty rush and power returns to the sea from whence it sprung. The Alpha and Omega, the beginning and the end of the sea.

So with the soul. It is of God, the great source of life. It is always God—very God in being. It can never change, because its being is changeless, but in its travels of life-giving ministry its form changes because of the necessities of environment, and so material man is a form, just as a snowdrop is



a form, but just as the substance of a snowdrop is water, and of the sea; so the substance of man is always Holy Spirit, and his being is God! And as a snowdrop might behold itself—might storm and rage and try to be lasting of itself, forgetting it is a part of a great being, so man brings misery and suffering upon himself through not realizing that of himself he is nothing, but is a part of the great universal Life—God. And as surely as a snowdrop must fulfill its mission of service and finally return to its great source, the sea, so must man and every creature and everything whose essence is life, fulfill its mission of service, and in consciousness of its individuality and the glory of the universal, return to God, for He is "All in All," "The Alpha and Omega, the beginning and the end," whose name is One, who is changeless in Being or state of Being.

---

### FOOT-PATHS TO PEACE.

Be glad of life, because it gives us the chance to love, and to live the life God intended we should live.

Be satisfied with your possessions, and be satisfied with yourself as God's child, but give that child a chance to express and manifest the Father.

Despise nothing in the universe, for all is good.

Fear nothing, for fear will draw to you that which you fear.

Be governed by love. Covet nothing that is your brother's, for whatever good qualities he possesses you possess.

Think often of your enemies, and send them thoughts of love. Think often of your friends, and spend as much time as possible with the Christ.—S. M.

---

The love you liberate in your work is the only love you keep.—ELBERT HUBBARD.

## WHAT DO WE WANT?

BY KATHERINE M. STUPPLEBEEN.

Ask and it shall be given you.—Matt. 7:7.

Have you read "The Invisible Resource, Tried and Proven," by Francis C. Larimer in September UNITY? If not, do so before reading this. Did you not say when you had finished, "Can it be possible that is for me? Can I have just what I want?" Yes, wonderful as it may seem, that is the law. Christ could make that statement in Matthew 7:7, "Ask and it shall be given you," because he understood the law better than anyone who ever lived, and knew it could not fail. And just because it is so sure, it is very essential that we should know what we want, so we may not be like the little boy at the picnic, found crying because, "He had eaten the wrong thing he liked, and had n't room for the ice cream."

God has some wonderful things for those who will not be satisfied with the joys of sense. We all like diamond rings, automobiles, etc., but we must not let these things shut out the vision of what God is trying to show us is our inherent right as His children.

The serious part is, we get just what we want. Esau wanted a pottage, he got the pottage, but lost his birthright. The children of Israel wanted flesh to eat. They got the flesh, but it brought leanness to their souls, and they were so filled with the flesh that they did not know they were lean!

Have you had the vision of the life hid with Christ in God, where all these burdens that are pressing so hard, will have just slipped off; that hurt, have been healed? That something that is spoiling your joy, and shutting out the sunshine of God's love from your soul will have vanished, and you will be lifted above it all into "the secret of his presence," not just for a little glimpse of the promised land, where you are to go when you die, but as your home

now, your true abiding place; that you may be encircled by the arms of love, and carried over the rough places? The stones will not hurt your feet, nor the thorns pierce your flesh, only "with your eyes shall you see" these things they can't hurt you, because the loving Heavenly Father has you in His arms.

You will not have to overcome with great effort that dislike for the one who has injured you. It will have so entirely vanished, you will not be able to recall how it did feel, because in the atmosphere of that heavenly place nothing can live but love.

When we want God more than anything else, we can put in our claim for this home He has already "prepared for us." Can we live anywhere else when this is our inheritance?

---

### LOVE'S ALLNESS.

BY DAVID BANKS PAGE.

If "God is Love," then Love is *all*,  
For God all space infills;  
Throughout His boundless universe  
With Love all nature thrills.

We may as freely intake Love  
As we inhale the air.  
To recognize it is our part —  
Love vibrates everywhere

Wherever Life is manifest,  
Let Love be there enthroned,  
For where Love is, there is no sin,  
Here's not to be atoned.

Love casteth out all forms of fear,  
Love giveth peace and health,  
Restores to wholeness all who trust —  
It brings increase of wealth.

A human soul with Love infilled  
Can know no want or strife,  
Can have no fear or know of death —  
*Love is eternal life.*

[Suggested by reading "The Beauty of Love" in the July UNITY, to the author of which the above is most thankfully dedicated.]

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

237. Will you make clear the matter of asking for things desired? There seems to be a question in the minds of many, if one should continue to ask, (as that implies a doubt) or, should they ask but once and then just expect the answer? Should the one who asks, specify the time, knowing there is no time in Spirit?  
—S. E. B.

This question has been answered before, but we will again say that, in our opinion, it is necessary to ask and continue to ask until one gets the inner realization that the thing desired is accomplished. Then, stop asking and continue steadfastly and constantly in this realization until the manifestation or actuality of the heart's desire is consciously with you. The time or method of the answer to prayer should never be specified—leave that to the Spirit, but one may definitely state *what* he desires.

238. What attitude do you sustain toward the question of capital punishment?  
—A. R. N.

We believe that capital punishment should never be allowed by Christian nations, and that it should be abolished by those states in our own country in which it is now practiced. If one man takes another's life, it simply adds one more crime to the calendar to kill the murderer. Capital punishment, as we look upon it, is nothing less than legalized murder, and baneful in its effects upon the community where it is practiced. It is a mistaken idea that it restrains crime; on the other hand, where more humane methods are pursued, a corresponding advance in moral tone may be noticed.

239. What must I do if I have to live in a house with persons who are disagreeable and condemn everyone and everything? Scientists say that we must not treat people without their consent, and I would like to know what course to take.

—A UNITY READER

Love is the only remedy for a case like this. Do not talk much, but live before them a sweet and gentle life, seeking opportunities for loving service. Look for the good in them, and, while not definitely treating them, hold them in the consciousness of love and justice, gentleness and goodness. Treat yourself for wisdom that you may have no condemnation in your heart for them, have only love under all circumstances, and you will win them over to the side of right and peace and harmony.

---

## QUESTIONS AND ANSWERS.

BY CHARLES FILLMORE.

What is meant by the soul that sinneth must die? What is the soul of man?

Answer: The soul is the thought of I AM. That thought has the power to make itself manifest in many ways; some of its ways are not in Divine Order. This is "falling short" or sin, and, like an error in a mathematical problem, must be erased. This is called death, or passing away. Thus it is the sin, or error thought of the soul, that really dies.

Do you think it helps the cause of New Thought to have your subscribers write, as one did, that she sent out her thoughts for a new sapphire ring, that soon after materialized? It seems to me that it is the seeking after the things of the Spirit that the New Thought comes to us for, and a release from the bondage of the things of the flesh. "Seek ye first the kingdom of God." There is nothing new in seeking after rings, jewelry and material things, that perish with the using, and I think those things are very repugnant to those who are investigating the New Thought for spiritual uplifting, instead of material things. — E. J. H.

Answer: We presume many of our readers rather shrank from the, apparently, superficial application of the Law as set forth in this case. It so seemed to us, at the first reading. Then came the promise, "Ask whatsoever ye will and it shall be done unto you." "Do all things as unto the Lord." In other words, we are to subject every thought and every act to the Law of the Spirit, recognizing God

as all and in all. If our use of the Law is erroneous the right way will eventually be shown us, and our desires will be of a higher order. If, on the other hand, we make a separation between religious things and material things, and count it an unholy application of the Law to use it in satisfying our carnal desires, we gradually build up two states of mind, in one of which God is manifest, and in the other He is not.

Orthodox church people consider it sacrilegious to ask God to heal the body. We have been told that it is childish to expect God to supply our material needs; that God is not concerned about such small affairs—the saving of our souls being the paramount consideration. We hold that if “God is in you all and through you all and above you all,” His spirit must take part in every thought and act of our lives. If this be true, and we know it is, we should submit everything to His guidance, and seek in all ways to prove that He is an all-providing Father.

He is just as evident in the small things as in the great. For example, a lady told in our meeting, recently, how anxious she was to come, but that she did not even have car fare, but the Spirit seemed to urge her to get on the car, and she did so, trusting that the way would be provided for her fare. She said when the conductor came a young man on the seat ahead of her looked around and smiled, and gave the conductor her nickle, proving to be a neighbor.

This seems a small matter, and yet it was a demonstration of the Law. She also said someone in the audience, who owed her a small sum of money, had paid her since she came. This strengthened her faith as fully as if she had been given thousands of dollars. So we say to all, Use the Law in every department of your life, and it will gradually elevate your thoughts to higher standards, and sense desires be replaced by spiritual ideals.

## NO LONGER BELIEVE IN HELL.

Some of our readers are still asking about the Bible teaching of hell and eternal damnation, clinging to the literal reading, regardless of the errors in translation. To such we would say, Even the orthodox clergy are getting ahead of you in spiritual understanding. Here is a report from a daily paper of a recent missionary convention.

Hell and future punishment are subjects that are now troubling the minds of religious leaders. They gave rise to an earnest and long discussion at the Rocky Mountain Missionary Convention of the Methodist Episcopal church just held at Denver. It was the greatest missionary convention ever assembled. There were present eight hundred missionaries who were representatives of an organization that carries on religious and educational work among a population of 700,000,000 natives in China, India, Japan, Korea and Africa. It is a point of grave importance whether these missionaries should threaten their converts with eternal torture for their sins or represent the Christian God as a Father whose mercy is inexhaustible.

The opinion was generally expressed by the missionaries that there was no hell, in the sense in which the word was formerly understood of a place of eternal torment, whether by fire or any other agency.

Bishop W. F. Oldham, the most famous organizer of missions in India, started the discussion.

"Just prove to me," said the Bishop, "that there is a sane man who honestly believes he will be burned alive forever in a place filled with brimstone and fire. It is possible that some men believe that others will be punished in that way, but it is not human to believe it will happen to one's self. If we threaten the natives, whose souls we are sent to save, with the terrors of eternal torture in a pit presided over by Satan and a horde of assistant devils, we place the Christian religion on almost as low a plane as the devil-worshipping systems of the heathen.

"People are punished for their sins in their own souls. The beginning of punishment lies in inheriting ourselves when we die. Sins are registered in personality, and if the personality is strong enough to survive what you call the 'here,' the punishment is not entirely in this life, but in the hereafter as well, but I do not believe that any man will be punished forever."

"To be sure there is no hell," exclaimed Dr. A. B. Leonard, of New York. "It is inconceivable that God should create human beings for the purpose of torturing them eternally."

The Rev. John Thompson, of Grace Church, Chicago, denounced the old doctrine of hell in a vigorous and cogent address:

"No man I know believes in a hell of literal fire and brimstone. It is a mediæval conception of things. Man will have to be responsible for the fruit of his doing in this life or hereafter.

"But that does not mean that he will be pitched into an oven or roasted in a furnace.

"There are no brick kilns in the other world. The day of Jonathan Edwards and his oven are gone forever. This is the Twentieth century.

"They say that the Rev. R. A. Torrey, the evangelist, believes in a hell of fire and brimstone; but if so, he is one of a very small and rapidly decreasing number.

"Intelligent men today cannot be scared by talking of a literal hell of the brimstone kind. I know no preacher who preaches that doctrine today, and I do not believe in it for myself.

"I take it that hell is something like the reaction of wrongdoing upon a man's self. If you break any law in your body, you must suffer the consequences without fail.

"If you break a moral law, there is a similar reaction on your soul. The reaction is like that of a boomerang. If you take poison into your stomach, your body will die. You can no more break a moral law and not suffer than you can a physical.

"Hell is the rebound of a man's dark acts on his soul—the boomerang effect of his dark deeds.

"The better hell to warn men of is the hell of their own wrongdoing—the hell that is the consequence of their own voluntary acts. Man knows the effect of violation of the laws of health. Warn him of the effect of the breach of moral laws."

The most scholarly contribution to the discussion came from the Rev. Zacchariah Crowley, of the Philippine Islands.

"The mediæval idea of hell," he said, "arose from the misinterpretation of the Hebrew word 'sheol.' There is no justification for regarding it as a place of eternal torture. It is deep (Job 11:8) and dark (Job 11:21), in the centre of the earth (Numbers 16:30), having within it depths on depths (Proverbs 9:18), and fastened with gates (Isaiah 38:10) and bars (Job 17:16). In this cavernous realm are the souls of dead men, the Rephaim and ill-spirits (Psalms 86:13, etc.) In the New Testament the word 'hades,' like 'sheol,' sometimes means merely the grave (Revelation 20:13, etc.) It is in this sense that the creeds say of our Lord: 'He descended down into hell.' On the other hand, there is no doubt that hades is also used in the New Testament to mean a place of torment (Luke 16:23, etc.) but there is no proof that this torment is to be eternal. The belief in a state of eternal torture is principally grounded on the parable of Dives and Lazarus, but modern scholarship has shown that this passage abounds in Hebrew metaphors which have been literally and crudely translated and forced to mean that Dives was in a place of torment from which there was no escape."



## ABOUT THE NEW THOUGHT CONVENTION IN CHICAGO.

BY THE EDITOR.

The usual Unity delegation attended the Chicago Convention, and I have been asked to tell our readers my opinion of it, with the same candor and freedom of thought that I would if I were talking to an intimate friend. This is a hard thing to do, but I shall approach it as near as I can, and tell you how the Convention looked to me.

It was held in the Y. M. C. A. Assembly room, with a seating capacity of 950. Probably half this number was present at a few meetings, and less at the most of them. The Chicago people did not turn out as was expected. Why they remained away was not explained.

The parliamentary of the Convention was admirably handled by President T. G. Northrup and Secretary Ernest Weltmer.

The new officers of the Convention are: President, John D. Perrin, Chicago; 1st Vice-President, Mrs. Grace M. Brown, Denver; 2d Vice-President, Judge H. H. Benson, Kansas City; Secretary, Ernest Weltmer, Nevada, Mo.; Treasurer, Mrs. C. H. Besly, Chicago.

Niagara Falls has been named as the place for the next convention, two years hence.

With but few exceptions the addresses were delivered as per program printed in October UNITY. The subject matter averaged good, but a large per cent of it was far removed from New Thought, as I understand it. Quite a number of people who had taken our lessons last year, asked me if I endorsed certain doctrines set forth by some of the speakers. I had to admit that I did not, yet they were accepted by the officers of the Convention without protest or explanation, and those unfamiliar with absolute

Truth would naturally take for granted that they were New Thought teachings.

I asked several people to give me a definition of New Thought, and they differed greatly in their concepts. It dawned upon me that the name "New Thought" had been appropriated by so many cults that had new theories to promulgate, that it had ceased to express what I conceived to be the Absolute Truth.

The New Thought Federation is attempting to carry this load of thought diversity, and I can see no success in it. There are too many lines of thought to harmonize. When I hear what, to me, is rank error set forth by New Thought speakers, I protest, and say, "If this is New Thought, I must find a new name for my philosophy." In the face of these facts, I have decided that I am no longer a New Thoughter. I have a standard of faith, which is true and logical, and I must conform to it in my teaching without compromise. We call it Practical Christianity, and under this name we shall henceforth do our work.

---

Truth is the spirit level of life. All thought and action which do not conform to this measurement, are imperfect, out of plumb and insecure. The builder must lay this upon every motive and plan, and thus determine the imperfect by the perfect.

—NANNIE MONTFORD.

---

Saint Helentina says "If we would only know the truth of our souls, we should stand face to face with Christ."—M. EVALYN DAVIS.

---

To mentally bathe in delineations of crime and abnormity is to take on, even though unconsciously, a little of their slime and sediment.—HENRY WOOD.

---

"Recipe for having friends: *Be one.*"

## THE RED LEAF.

With this issue we return the Red Leaf to the pages of UNITY. The demand for it has been so universal, and its absence so keenly felt by so many, as expressed in their letters, that we are satisfied that it is meeting a need that cannot well be ignored. The charge that its tendency is to lead the minds of people away from Spirit, is not sustained, if these letters may be taken as indicative of the general trend of thought of those who are using it. They indicate as a rule a great devoutness and dependence upon God as the source of all good. The Red Leaf helps them to more firmly fix their attention upon the words that bring the One Great Mind into expression.

The Class Thought appears in its accustomed place in the Silent Unity Department, and those who prefer the Red Leaf left out of UNITY can destroy it. But don't be too swift in doing this. We take great pains in speaking the Word into these little sheets, and they are charged with a life vibration that will do more healing than any battery that ever existed. They are especially helpful to people who do not know what to say in an emergency. One lady writes that a child was very ill and nothing seemed to give relief. Someone proposed the Red Leaf, and it was laid on the little sufferer's throat. All the members of the family gathered around and joined in the thought. In a very short time there was relief, and ultimate recovery. This is but one of many testimonials of like character.

A young lady nurse in a hospital was taken with typhoid fever. She had a Red Leaf and experimented with it to the mystification of the doctors. By applying it to the various parts of the body, and holding its thought, she stopped all pains and allayed the fever. She says she was not sick at all, but was compelled to remain in bed the usual time.

Send the Red Leaf to your doubting friends, and instruct them how to hold the thought, and you will be pleased with the results.



### **Inspired by the Spirit of Truth**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 12,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

*Special Notice* — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, Mo.

## Class Thought.

(Held daily at 9:00 P. M.)

November 20th to December 20th.

The healing Power of the Holy Spirit is upon me, in the name of Jesus Christ.

## Prosperity Thought.

(Held daily at 12 M.)

Abundance is always true of Spirit, and I behold its unlimited manifestations everywhere.

## LETTERS FROM EVERYBODY EVERYWHERE.

I am much improved with this month's treatment. Lungs are very much better. All this when all my powers have been taxed to the very utmost. I shall never cease to be thankful to the one who led me in amongst the dear people of the Society of Silent Unity.—B. B.

Your treatments have done me good. I am getting along nicely.—Mrs. M. J. B.

I am stronger now and have been quite well this month. I have more energy and am able to help with the housework. I have been very faithful to the thought you sent, and thank you for your spiritual help.—F. W.

I have been helped so much; I begin to feel that I am a changed woman. My thoughts now are much happier and faith has taken the place of doubt.—L. A. A.

The little girl has gained 16 1-4 pounds since you began treatment, and is still improving.—R. K. M.

I am so glad to be able to write you of the great improvement in my husband. He seems better in every way.—K. C. G.

I must thank you so much for helping me in the month of July in prosperity. I got work before I got your answer, and moved to more agreeable surroundings. I have steady work.—A. G.

My mother has been improving ever since you took her case, and I hear now that she is sitting on the porch—the first time in months.—Mrs. W. F. M.

The August Unity comes to hand, and very much enjoyed. I took the dear red leaf in my hand, and read the class thought, which seems very good to me. While holding it my whole body became filled and thrilled with spiritual vibrations and healing currents. The New York Times could surely have given no more unique setting to the dear red leaf for its truly phenomenal power. Surely it is a good way to spread the gospel of Truth. No doubt it will be a Truth-bearer to show the virtues of the red leaf. No wonder the same has become so popular, even amongst the Philistines, who even become affected by it. I lost something valuable to me and searched everywhere to no purpose; took the red leaf in my hand, laid it on my temples, and leaned my head on it, dismissing all thoughts from the mind. In less than two minutes I got up, walked directly to where the article was hid, and put my hand on it without thinking. I blessed the red leaf. It has a blessed spiritual power. I wish to thank you for your great kindness and fidelity in your treatments. Every night I feel your fine, strong vibrations thrilling my whole mind and body.—L. A. M.

I am pleased to tell that my husband's eyes and hearing are improving, and I want you to treat him right on. I know there is great power in your treatments.—N. E. R.

In reviewing the past three weeks I find so much improvement. I am filled with hope for the future. There is less pain, more strength and greater serenity. Two days ago a task of physical nature was performed which surprised me. The same work last year made me ill for several months. This time no bad effects are noticeable. In relief of the extreme poverty, a tiny avenue of remunerative work has been opened which, if demand and strength are kept up, will eventually enable me to pay a debt which was kindly, though on my part unwillingly, forced upon me. I have reason to be grateful all along the line, and do thank you with all my heart.—L. M. W.

I am getting along well. My son is doing fine. My leg doesn't hurt so bad, and I am gaining in strength. I feel thankful to you and the Lord. I can't say how happy I am. Please continue treating. I loaned my Red Leaf to a girl for the toothache. She hadn't slept any for three days. She went to sleep in five minutes after she put it on. In an hour she awoke, and all pain was gone. Bless the little Red Leaf. I keep them as long as there is a piece of them.—S. D. M.

As fall approaches I am much impressed by the difference in myself now and as I was a year ago this time. Then I was on the verge of nervous prostration, or worse, now I am much stronger than I was when vacation began, so that I have no more fear of a breakdown, and words cannot express my gratitude to God and you, dear Unity. Life is growing more and more worth living now.—M. E. S.

I was rejoiced to receive the August Unity. When it came I was suffering with rheumatism. I immediately applied the red leaf, and the pain left immediately. It is something

back of the red leaf. A lady was visiting me who had stomach trouble. She had tried several doctors, but they could not help her. I told her to try my red leaf, which she did, and she said she was wonderfully helped.—A. A. G.

C's stomach trouble has all disappeared, and he seems better and happier than I have ever known him; thanks to you and the Red Leaf. I gave him one good application of it the night I wrote my appeal to you for aid, and as I laid it on his stomach was inspired to say these words: "In the name of Jesus Christ, you are healed."

In the morning he was much better and soon was healed permanently. I applied one also to baby's bowels for regularity of movement, and with the same lovely result. I carry the last one in my bag with money purse to help increase our prosperity already begun.—Mrs. R. G.

I must tell you what grand results from absent treatment for my husband. At the end of the first month I could see just a little change for the better. At the end of the second month, a decided change. At the end of the third month, a wonderful change. Color of skin, perfectly natural. Eyes restored to their original color, clear, bright and sparkling. I did not expect such a wonderful change as that. I can't ever praise God and Unity enough. Bless you all. I, too, was taking treatment the past month for my left side; it is much better.—N. R. B.

I thank you for the red leaf; it has done me a world of good; my spine and nerves are much better.—E. A. W.

I am most happy to say to you that my improvement is beyond all my expectations; it is remarked by all who know me. My sisters say I look ten years younger.—M. F.

I have been greatly helped by your treatments; my back has not troubled me at all, and I feel better in every way, and don't feel that I can afford to lose the support and peace of which I have been conscious since you began treating me.—M. R.

I thank you and the other kind people of Silent Unity, more than I can say, for all your goodness to me. Your sweet letter has been a delight and inspiration to me while your treatments have worked wonders for me. I thank God for the general and very substantial improvement in my condition, and I am trying faithfully to follow the directions in your letter to me, finding, as I have done so, that my improvement is more marked in proportion to my faithfulness. I lived in faith, many years, but it was not the understanding faith entirely, and I believe that I shall now grow strong and well again, with your treatments and my growing understanding of the law of my being.—Mrs. L. L. B.

You can stop treating me. I am well and I thank God.—W. R. G.

I write this to say that I am ever so much better. I have enjoyed three meals a day for the last month, something I have not done for a great while, and I feel something like living again. I had almost given up this summer. I thought I had consumption, and so did my friends think also.—E. L.

Your treatments for immediate prosperity for the past month have been quite successful, enabling me to sell my millinery store in A. and to come here to college.—M. G. C.

Will you please continue treatments for my husband and daughter. I see great good coming from the past treatments. Both are manifesting better health, but will ask that you still hold them. I also see a glimmer of light through the old belief of poverty. I get so much good from all the Unity, but I think the September No. really surpasses all. At least it seems to touch me. I have realized so much from it.—A. B. T.

I wrote you one month ago for help for my husband's leg, and my daughter's general health. His leg is very much improved, and she is doing nicely, she writes. It is with a thankful heart I write you that I have been helped in all I asked for. May God continue His blessings through Unity. I thank you one and all for your help.—Mrs. J. H. P.

I thought I would write you a few lines to let you know how smart my granddaughter is. She rode over here yesterday with her mother, and she coughed only once or twice during the night. She responded to your treatment right away, and in two days after you received my letter, she began to have an appetite.—J. F. J.

I can see quite an improvement in my condition since I last wrote you. I am constantly claiming that my "Flesh shall see the salvation of the Lord, and that the Spirit of the soul IS within me a quickening life and power, and I know that I am building my body into health and perfection by the constant spoken Word of Truth. God knows the desires of my heart and He will fulfill them. I want to thank you for your kind long letter; it has been such a help and comfort to me; I read it many, many times through the day; it seems to lift me out of the valley to the mountains.—M. A. R.

I must tell you what the Red Sheet did for me. I had been suffering for several days with my back and lungs. I did all I could to demonstrate over it, as I have done considerable healing for myself and others, but this proved so obstinate I decided I would try the Red Sheet. I did so and in a few hours all the pain had ceased. God bless you all.—O. H.

In regard to my son that I wrote to you two or three weeks ago to help, without God's help he would have been an invalid, but thank God and you he is now well and strong.—W. F. S.



I am glad to report a successful month, as far as my health is concerned, and a peace of mind has been bestowed upon me from the faith I have affirmed.—S. E. L.

Three months ago I asked for help in regard to my wife and I, to see if we could live together again. I am happy to state that we are now living happily together here at this place. The case seemed dark when I asked for help, for I did not even know where my wife was. For whatever influence you had in the matter I am very thankful.—A. E. C.

I want to ask you to continue your treatments for one month longer. We have received benefits from your treatments. Money came from a source we did not expect, and enabled us to pay our debts, and our prospects are brighter.—L. W. B.

I am improving in health. The lump in my breast is gradually getting smaller. It has been getting better ever since I wrote you. I am sure it will all disappear.—M. E.

Your treatments for the last two months have been a great blessing to me, and I thank you most sincerely for the help received. Find enclosed small offering. It goes with a blessing and loving gratitude.—L. K.

It has been four weeks today since I wrote you for treatments. I am glad to tell you I have given up all fear, and after the doctors telling me I could not live, I came back home, and said, "I am with God, and nothing can harm me." I am gaining in Spirit very rapidly, and expect to gain bodily in time. I am so encouraged. My heart action is more regular than it has been for some time.—C. T. P.

I am glad to be able to make a very favorable report as to my brother, whom you have been treating during the month of September. His health is now restored, and within a few weeks past he has had a decided change in his business affairs for the better which seems Providential sure.—M. A. L.

Please allow Mrs. C. and I to thank you for asking God to drive away the belief of goitre on Mrs. C.'s neck. It never was. Please stop treatment. Belief is all gone.—N. K. C.

Mrs. M. is much improved—treatment no longer necessary in her case, and my brother's health is restored.—M. A. L.

I am so thankful to be able to report continued improvement; am gaining in strength and can eat much better.—E. S.

Almost immediately on receipt of your letter I felt my condition improved, and I am sure if the days were not quite so full so that I could give more time to the helpful thoughts, I would be a well woman now. But I am very much better

and will strive to be faithful to the Truth which I realize is my only hope for perfect freedom. Thanking you for your great help.—E. W. R.

I come to bless you and your co-laborers in the vineyard of the soul. You have helped me greatly, wonderfully.—K. S. D.

Sister is here and is so much better; she did not mind the trip, and I feel sure your treatments reached her and that she will be all right now. Many thanks for this help.—Mrs. J. J.

After writing you to treat my brother for prosperity, it was hardly four days until he came to me and said he had a chance to take up a piece of work along the line that he was interested in, and that he had decided to try it. I feel so thankful, and though it is not the position he was expecting, the other may come later on. My heart is full of gratitude to God and to you who are doing such holy, helpful work. And now I know you will rejoice with me, and be glad to know my heart's desire is to be satisfied, and the joy of my heart is almost too deep for words. How can I express to you what your help has been to me.—G. C. D.

I am pleased to tell you that my husband is doing fine under your treatments, although he is still at the hospital where they took him before they let me know he was hurt; but he is not taking any medicine. I know it is God healing him, and I am very grateful to God and the healers. God bless you all.—Mrs. R. A. H.

It is only four months since I subscribed for Unity, and I cannot begin to tell you what comfort I have derived from reading this little magazine. It seems to help every one.—N. S.

Since writing you several weeks ago, I have received your literature and kind letter, and do not know how to thank you for your kindness. I cannot find words to express my gratitude for what you have done for me. My mind was almost a wreck from disappointment and worry when I wrote you for help, but that terrible worry is gone now, and I feel so contented and peaceful.—C. R.

I cannot begin to tell you how thankful I am for your help in behalf of my family for the benefit of it. They are entirely well.—R. F.

I am beginning to realize the life more abundant, and I realize more faith in the power of my own word to heal my body. I feel a great power welling up in my soul that brings forth praises of great joy. I wish your treatment continued for which I am very thankful. I know your treatments are a great help to me.—M. G. S.

A few weeks ago I asked your help in relieving my son of constipation, and myself in getting competent help to manage my large ranch. I am pleased to state that both situations have been relieved.—M. W.

You are certainly helping me greatly, for I feel much better, and every one remarks about my changed appearance.—G. G. J.

I have been waiting to receive word from my son. He says he is beginning to see some now, and his eye is growing stronger every day. I cannot begin to tell you how happy I am over the glorious results. I think my son will feel like he has made a new discovery, his sight being restored to him.—E. H. K.

I am much better, and getting better all the time. I am so thankful I can tell you my feet are just fine; I will always be thankful for that. My husband improved after I sent his troubles to you.—Mrs. J. J. P.

I write to thank you for what you are doing and have done. Spiritually, it has been the greatest help to me, and I watch for each month's UNITY, knowing that it will help me to overcome so much that I have to content against.

I think the Red Leaf is great. I burned my hand very badly; it seemed to be cooked; I thought of my Red Leaf and applied it, and went on with my work. The cure was wonderful.—Mrs. A. R.

I am writing to thank you for your kindness and help. My friend is well; as soon as the fever left he became much better.

Your magazine is a great help to me in many ways. I sent a copy of WEE WISDOM to my sister who has a little girl and she wrote me how much she liked it.—C. M. R.

I am delighted with UNITY. It is the very thing I have long been wanting. Its spirit is indeed practical and optimistic, and it is true. It has given me much information I desired.—E. A. M.

Indeed I do not believe that I could do without Unity; it is such a help, such a comforter. I do fully believe if I have the time to study its teachings, and put them into practice, I would be free from all this hard labor.—M. S. B.

Please accept the enclosed \$—— as a thank offering for help received by my nephew, whose mother wrote asking your help several weeks ago. She is deeply grateful.—M. W.

I sold my house soon after writing you for help. Many, many thanks.—Mrs. L. C. T.

I am better, decidedly. The pain in chest and stomach have departed. I wish to thank you for the prosperity vibration that went out to my husband and son, and the young man who was with them. All three found good positions. My heart certainly does go out with gratitude to the Giver of All Good, and the dear ones of Unity Circle. The Red Leaf has been such a help to me and is always a delight, and it is a pleasure to read what it has done for others—not the Leaf, of itself, but the Spirit.—A. S. B.

Mrs. M. wrote she was well, and my daughter is well; she can eat anything now.—E. B.

I herewith wish to thank you for your treatment of last month, and am glad to be able to say that I felt much improved during the time.—L. M.

Mrs. J. K. very kindly sent me the UNITY this year, and I am simply living on it and with it, and am almost well. I have no more fear in business matters. My daughter and I are alone in the world, except for Christ, and we earn our own living, but since I know that God is our support and our supply, I do not fret. Everything we need comes to us, and all we have to do is the work He gives us. I cannot express the relief and contentment that has come to me. I am being cured of stomach trouble with which I have suffered for years, and of many other things. The May number of UNITY I have studied for three months, and am still at it. The article, "All Sufficiency In All Things," I shall never cease to study, I think. It has helped me to let go and trust and expect and *know*.—N. I. A.

I assure you I am already feeling the effect of your spiritual powers. You wrote me on the 15th of September you would hold me in your thought, and on the 16th I was actually approached by a firm, and since then I have commenced negotiations with another, so that two chances for the end of the year are pending, and I have every reason to think that shortly a definite and satisfactory result will be achieved.—C. H.

My wife wrote to you more than a year ago, requesting you to place our names on your silent thought list, and many remarkable things have transpired since then which have changed our conditions from that of bondage and continual agitation to freedom, peace, hope and courage. We ask you to still hold thoughts of health and prosperity for us.—Mr. and Mrs. E. D. G.

Could you look into my heart, I am rather sure you would feel, if not see, the real gratitude stored therein for God and yourselves. Surely, if glimpses of the "upper realm" are afforded mortals here, I have had distinct touches of them the past month. In short, I have felt that I know the reconstructive power of Divine Love, and know also that to effectually dissolve all my physical defects and raise to the needed degree my spiritual understanding, all I need is to remain firm. And once freed from the errors entailed by lack of recognition of the Divine Law which must come from thoughtful study of your thorough, practical, beautiful, soul-up-lifting

soul-developing methods, am sure He will ever sustain me in His home of sublime peace and plenty; and truly good it is to be there.

The inclosed offering will reach you monthly, as it represents the better half of our per cent to the Christ cause, and since to our mind you make the better use of it, to you goes the greater per cent.—Mrs. C. H. S.

The Red Leaf helps me, and I wonder why it soothes my poor tired nerves, and makes me feel well and happy, when before I take it in my hands everything looks so blue to me. I thank you for what you have done for me. My neck is so much better.—J. L. M.

I wish to tell you that I have been very much benefited by your treatments through the power of the Spirit this last month. You are doing a great work. I am very much encouraged.—M. A. B.

My mother is improving. The inflammation has almost entirely gone and her hands have regained their normal condition and use, and her appetite is improved.—H. R. H.

My face is so much better that everyone here remarks it; it is so nearly cured that I feel sure you can heal it completely. I am so happy about the change that has been wrought.—J. F. M.

The following extracts are from a letter to her father from a young lady—nurse in a city hospital. The father kindly sent the letter to us for inspection, and we have taken the liberty of copying certain parts:

DEAR PAPA:—I guess you think me very negligent for not writing before this, but I hope you will forgive me when you hear my reason.

I have been sick for four weeks with what the doctors call typhoid fever. I had a fever for only one week, and then my temperature dropped to normal; you know typhoid fever usually lasts from thirty to forty days, and for that reason the doctors were very puzzled. After the high fever the patient is not allowed to sit up for two or three weeks.

Miss B., the superintendent, was not satisfied until she had three of the very best doctors in B. on my case, and, of course, she would not let me go to Aunt Jessie's until I was well. I have the sweetest little private room all to myself; it has the most handsome furniture and my bed is white and gold.

O, yes; I was going to tell you about those wonderful doctors, and what they did for me, or, rather, what they did not do for me. There is Dr. H. and Dr. W., who are advisors and witnesses, and Dr. S. is the one who will get the glory when I go to Aunt Jessie's for my vacation (a whole month; won't that be fine?), but I will not give him the glory for I know who it was that healed me. In fact, I was never sick. Every time Miss B. and Miss W., the head nurse, and Miss K., my special nurse, and my host of special doctors came in to see me (which was at least a half dozen times a day), they wanted to know how I felt, and if I had any pain, and my answer was always the same; that I felt all right

and did not have any pain anywhere—not even a headache—with a temperature of 104.3-5. It was so funny, papa, sometimes I could hardly keep from laughing; every one looked so very sober and wise, when I knew more about it than they did.

Now, I am going to tell you why I felt so good, and why I had no pain. When they took me up to my room I looked around for something to take with me as company; the first thing I saw was UNITY, and I took it with me. It was the August number and you know the Red Leaf. Many people would not believe it, but every word of this is true. If I felt queer in my head, throat, stomach, or anywhere, I put that Red Leaf over the spot, and repeated over and over again the Class Thought:

*"It is mine to know the deep things of the Spirit, and I am open and receptive to Divine inspiration,"* and that alone, brought my temperature down from nearly 105 to 98.2-5, which is normal.

I have something else to tell you that has greatly surprised me: I have not taken one drop of medicine of any kind, and since I have been here I have nursed as many as thirty-five patients (typhoid), and all of them were made to take an ounce of whiskey in milk every three hours for weeks, and I have given 1-30 of a gr. of strychn. sulph. and one-fourth of a gr. of morph. S. every four hours, night and day, for at least two weeks, besides all the capsules and pills and purgatives. It is dreadful to think about, but the best of it all is I did not have to take any of those, or anything else, but cocoa and grape juice and orange and lemonade, and egg-nogs and milkshakes. Now I am eating soft boiled eggs and custards, and milk toast and Force and cream, etc. I expect to be out to Aunt Jessie's next week.—M. B.

I feel improved by your treatments. I do not have so much fear. I also feel stronger. My head does not trouble me so much; it is very much better.—A. T.

My husband is greatly interested in Unity. His back was very bad one day, and I suggested that he lay down flat on the bed and let me place the red leaf directly under where it was the worst. In a short time he said, "There is something in it; my back begins to feel better." The next morning he said his back was well.—S. A. M.

The silent hour has been such a blessing to me, I want to keep it faithfully. I am realizing still more of the good that your wish for me is. God's love is more real and satisfying to me than ever before, and life so much brighter and sweeter. The prosperity thought for this month has been a great help to me.—L. K.

I am so much improved, my strength has returned wonderfully, and I enjoy living. Life now seems supreme delight. May the Divine life so manifest itself in me that I may be a light and help to others, that the Name of the Highest be glorified. Thanking you, dear friends, for guiding and teaching me in the path of righteousness, accept this little offering I send with my love and God's blessing.—F. W.

# DIET

## NEW THOUGHT

EDITED BY LOWELL FILLMORE.

### OUR DINNER MENU.

Friends are still asking for vegetarian menus. Here is what we had for six o'clock dinner on a recent Sunday, as noted by the editor of this department:

Boiled Potatoes		Sweet Potatoes
Corn on Cob		Succotash
Sliced Tomatoes		Olive Oil
White Bread	Peanut Butter	Parker House Rolls
Baked Apples	Apple Sauce	Harvest Apples
Grapes		Sliced Peaches
Ice Water		Lemonade

### HOW TO PREPARE THE DISHES.

Last month we promised to let you know how the dishes served at the "Big Doings" were prepared; so here we give you, in as few words as possible, the essential points in the preparation of these delicious viands. All of these dishes can be cooked in the usual way. The point we wish to bring out is that no animal fats or meats need be used to help the taste of vegetables. Many people have the idea that vegetables need meat to flavor them, but we assure you that vegetables properly cooked and seasoned with oil do not lack good taste in any way, and are more easily prepared than those in which meat is used. You will also find dishwashing much easier when vegetables are cooked in this way.

*Mashed Potatoes.* Put peeled and cleaned potatoes into salted boiling water and boil till done. Drain dry. Add Wesson oil, or any kind of cooking oil, and season to taste. Mash in the usual way.

*Peanut Roast.* After peanuts have been roasted and shelled, remove the brown skin and grind them fine in a food chopper, (These food choppers can be purchased at any hardware store for a small cost, and are very useful in preparing many dishes.) To one pint of ground peanuts add one-half pint of cold water, and soak over night. Next morning add one pint of cracker crumbs, two eggs, two tablespoonfuls of flour. Salt and pepper to taste. The eggs can be left out, and when they are, it will make the roast drier. Bake in a slow oven for two hours. The little Spanish peanuts are best for this purpose.

*Brown Gravy.* Take three tablespoonfuls of oil and heat in skillet to boiling point, then stir in one tablespoonful of flour; brown it thoroughly, and add one pint of hot water. Pepper and salt to taste. This gravy is fine to serve with the roast or to put over potatoes. The gravy can be flavored by putting in a handful of roasted peanuts, ground or whole, while gravy is browning.

*Rice Balls.* Boil rice dry, and make into patties with the hands.

*Parker House Rolls.* Are made as per directions in any cook book, using vegetable oil in place of animal grease.

*Fruit Salad.* Select good tart apples and good celery. Chip in small pieces. Two parts apples to one of celery. Add preserved cherries if desired; also put in chopped nuts of any kind excepting peanuts. Mix the whole thoroughly with mayonnaise dressing made as given in the cook-book, using vegetable oil. Olive oil is best for this purpose.

*French Peas with Carrots.* Peel and chop fine the carrots and cook them until tender. Heat French canned peas thoroughly with a little oil and seasoning. When ready to serve, put the carrots and peas together.

*Peanut Butter.* Grind roasted and shelled peanuts very fine by running them through the food chopper several times, add salt and just a dash of prepared mustard. This can be thinned by working in a little water. This is fine spread on bread, or used to make sandwiches. It is often made by simply grinding the peanuts very fine and adding a little salt. In many cities it can be bought already made, in bulk or in bottles.

*Lima Beans.* Boil until tender and season with oil and pepper and salt as desired.

The rest of the menu will need no explanation, for all are familiar with the articles and their preparation. In fact, all vegetable cooking is very simple, the simpler the better. We do not advocate the use of pepper, milk or eggs, although we do not keep them out of our diet list as carefully as we do all kinds of animal food, including fish, fowls, and oils and fats obtained by taking the life of animals.

## A NEW THOUGHT MINCE PIE WITHOUT THE MEAT.

BY GRANDMA FILLMORE.

Take one pound of raisins, one pound of currants, one quarter pound of citron, about ten apples chopped fine and a teacup



ful of chopped nuts (any kind but peanuts). Add enough cider, or juice from spiced fruit, to wet this thoroughly. Then put in a cup of molasses and one pound of sugar. Salt and spice to taste. Be sure to think good thoughts while putting this all together, and say something like this, "The true substance of the Spirit I now put into this pie and it is good." Make this up several days before you intend to bake it, and put away in a stone jar to season. When baking add some broken crackers and cooking oil or butter. Proceed as with any pie. This pie will be a great addition to the Thanksgiving dinner.

We should be like one great family, and one good way to help each other, we think, would be for everyone who finds a good pure-food receipt, to send it here so that all may have the benefit of it. You may find a new way of cooking a certain vegetable or of preparing a new dish.

A subscriber asks this question: "Can hot bread, like whole-wheat muffins, gingerbread, Johnny-cake, etc., be made without eggs or milk? If so, can you tell me where I can procure the receipt?"

Here are some receipts which we think will be found invaluable to the lovers of warm breads, who do not care to use milk and eggs:

*Muffins.* One pint of water, two teaspoonfuls of baking powder, a little salt, two tablespoonfuls of cooking oil, and flour to make a stiff batter. Drop in hot gem pans and bake in a quick oven. Corn meal or whole-wheat flour can be used in place of flour, if desired.

*Gingerbread.* Stir together one cup of molasses, one-half cup of sugar, one-half cup of cooking oil, one cup of boiling water, two teaspoonfuls of baking powder mixed with the flour, salt, and one teaspoonful each of cinnamon and ginger. Use enough flour to make a stiff batter. Drop in gem pans or bake in a loaf. When cooking oil is used in any receipt, be sure to use plenty of salt.

*Johnny Cake. Old Style.* Sift one pint of Indian meal into a pan, make a hole in the middle and pour in a half pint of warm water, adding  $\frac{1}{2}$  teaspoonful of salt. With a spoon, mix the meal and water gradually into a soft dough; stir it very briskly for a quarter of an hour or more, till it becomes light and spongy. Then spread the dough smoothly and evenly on a flat board. Prop the board up before an open fire; bake it well and cut in squares. Serve hot.

---

## SCRIPTURE AUTHORITY FOR A VEGETARIAN.

And God said, Behold. I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in

which is the fruit of a tree yielding seed: to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, to every thing that creepeth upon the earth, wherein there is life, I have given herb for meat: and it was so. And God saw everything that he had made and behold it was very good.—Genesis 1:29-31.

To those who are asking for Scriptural authority for not eating meat, we cite the foregoing verses in the first chapter of Genesis, which is the first reference in the Bible to what man should eat. It is God's first command to man defining what his diet should be.

Man was told to have dominion over all animals, but he was not told to eat them. If we were trying to gain dominion over alcohol we would not see how much we could drink.

The animals were to eat the herbs also, but what strange state of affairs has taken place, that one beast devours another, and man swallows them all? Something is out of harmony with the great Divine Law, and it is man's duty, as one in dominion, to make it right. How is he going to do this? By setting the example. It will be through his efforts that the time will come when the lion and the lamb will lie down together.

If a man holds to thoughts of love, and then goes out and takes the life of a fellow-creature to satisfy a false appetite, his loving thoughts will be of little avail, for he sends forth ideas of killing, which counteract the ones of love.

Let us remember that the appetite is an animal which should be under the dominion of man. If we have a strong appetite, let us turn it toward spiritual things, and not toward the outer material desires.

We have heard it argued, and have had a number of examples cited to prove that if a man with a strong appetite for intoxicating beverages will stop eating meat, his desire for drink will vanish. Here we have two false tastes, one depending upon the other.

It has been told how a litter of bull dog puppies

were fed upon vegetables, and grew up with very kind and gentle dispositions.

In the Scriptures we are reminded that it is not what goes into a man's mouth, but what comes out of it that defiles him. This we believe to be true, but surely it must be a defiling thought that will go forth to demand the life of a fellow creature.

Man is somehow beginning to feel the responsibility in bringing harmony to the world, and many people are falling in tune with the great harmony of love by thinking loving, true thoughts, and demonstrating this love toward all of God's creatures by leaving them outside of their stomachs. Let us all join in the procession immediately and save time, for it must come to pass that the law of love will prevail among all creatures sooner or later.

How can man expect to gain eternal life when he believes in death, and proves it by destroying life?

But some of us will say, "I do not take life. I would not kill a chicken for the world. The animals are dressed at the packing houses, and would be whether I lived or not."

We would say to those, You are an accessory, the same as one who uses stolen goods and knows them to be stolen, and are guilty under the law. Every time you eat a piece of meat you are creating a demand for just that amount. You are also sending forth thoughts that make active this demand.

Others will say, "What will become of the animals if they are not killed off?"

To these we would answer, The Great Law of Harmony will adjust the matter as soon as it is given a chance.

In conclusion, we will say that the Scripture command works out in harmonious relations between man and the animals in the outer world, and also between man and the animals that exist within him. When he has these animals under dominion, he is close to the kingdom of God. One who has fully realized true love will no longer care for the flesh of animals.



Devoted to  
Practical Christianity.

---

CHARLES FILLMORE, Editor  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
CHARLES EDGAR PRATHER, Business Manager.

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

Published on the 15th of every month by  
**UNITY TRACT SOCIETY, Kansas City, Mo.**  
Unity Building, 913-915 Tracy Avenue.

---

## Publishers' Department.

**Terms of Subscription.** Per year, \$1.00; six months 50 cents; three months trial (including *WEE WISDOM*), 15 cents. To foreign countries, \$1.25 per year

**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

---

We have received a letter from Concord, N. H., dated Oct. 11, containing \$2.00, to which no name is signed. If the writer sees this, please give address.

---

Dr. J. G. Murray and wife, Rochester, N. Y., are doing good healing, both absent and present. Several testimonials have been sent to us, to this effect.

---

In making up your Christmas presents for the little folks, don't forget *WEE WISDOM*. In all the stores in the land, you can't find a better present for 50 cents.

---

The Unity pins are worn by everybody about Headquarters. Men, women and children display the winged globe, symbolical of the soul rising above earthly conditions, and the neighbors are beginning to ask who all those people are who wear the pretty gold badges. Thus a little symbol identifies us, where before we have been but a part of the great human mass. If you are going on a journey, be sure and put a Unity pin where it will be seen. The first thousand pins are going fast—one man put in an order for \$100.00 worth.

---

The rate of 3 subscriptions for \$2.00 is still in force.

DEAR FRIENDS—For so I must address you, though I am a stranger to you. I feel that I want to write to you since reading the Convention number of *UNITY*. The spirit of unity and good cheer that filled its pages, was inspiring. We have a Psychological Society here, and if you could have attended our meeting yesterday and heard one little working-woman give her experience for one month with the Red Leaf, it would have made your hearts glad.

A sample copy had been handed her a few weeks previous and she "just tried it," with the most bountiful results.

After the meeting closed, there was a grand rush for the *UNITY*'s piled on the president's table for free distribution. I was sorry to find the Red Leaf missing in the last magazine, for I always looked at that first; and if you will pardon me for giving my views on the subject, I will say, I hope you will reconsider the matter and send the Red Leaf with each number as formerly. For when it is already there, so many more will get it and use it; for in this age of hurry and hustle, all will not have time to write for a special leaf. I am a trained nurse and know there will be times when I cannot write, but if I had the leaf, could use it for my own and patients' benefit.

I have been reading *UNITY* nearly a year and have received more benefit than from all other New Thought literature I get. I could never understand the Bible until I read your lessons. Now I can accept it, with your interpretation.

We formed a Silent Unity Society yesterday, and will hold the Class Thought with all the other good people; and our idea came from your *UNITY*. Isn't that good?

I will send in my love-offering soon, but here is now good wishes, good cheer, and a hearty God-bless-you all, from your friend,

A. L. SPARKS.

---

The headquarters of the work of teaching carried on by Horatio W. Dresser have been moved from 18 Bowdoin Street, to 2 Gorham Street, Cambridge. Gorham Street may be reached by North Cambridge or Arlington cars passing through Harvard Square. Leave car at Mellen, and walk through Mellen and Hammond to Gorham. The work will be continued as heretofore, by means of conversations, occasional lectures and conferences.

---

Miss Mae Marie Wilson announces a course of Demonstration-Lectures in Expression, mental and physical, to be given at The Newton, 2528 Broadway, New York City, beginning Nov. 5th, 10:30 a. m.

---

*UNITY* for a Christmas present. A whole year for \$1.00.

## THE UNITY EMBLEM PIN.

Please send me one of the Unity emblems. To me, as to the Egyptians, the winged globe stands for the soul of man, that swiftly-flying, high-aspiring globule of Divine Intelligence which is immortal life, love and power.

Every Unity reader should wear one of the emblems as a reminder of the permanent and perfect soul nature that God has given to the mortal nature to redeem it and make it healthy and harmonious. If to each wearer it would recall a thought like the following, it would do a world of good: *I am an aspiring (upward-flying) soul of wonderful power and perfection.*

— WALTER DE VOE.

The courses of lessons on Practical Christianity, to be given at the Brooklyn Truth Center this fall and winter, consist of 12 lessons each; Monday evenings at 8:15 o'clock, and Wednesday mornings at 10 o'clock. Those desiring the lessons will find it greatly to their advantage to attend the first one of each course, as herein lies the principle, upon which all the others are based, and is, therefore, most important in applying to our daily life; each talk is dependent upon the preceding one—each being one of a series of twelve. Terms: Free-will offerings.

MRS. P. E. SAYRE, 313 A Quincy Street.

Last night, in our Monday evening healing meeting, a man testified that he had a running sore on his face for two years, which was healed by applying the Red Leaf from UNITY, and holding the thought printed on it. Yet this magazine costs but \$1.00 per year, and the one that healed this man did not cost him anything—it was a sample copy. He said he had tried many methods of healing, without avail, and he could hardly believe that he had been cured in such a simple and easy way. His is but one of hundreds, and the power is growing stronger every day.

Our letters show that hundreds of people are being healed every month through UNITY. You may save a life by sending a sick man or woman a copy of this magazine. Are you doing it?

Do not address letters for H. Emilie Cady to Kansas City. Her address is 1027 Park Ave., New York City.

The \$2.00-rate for 3 subscriptions to UNITY is still in force.

Send us the names of your friends for sample copies.

## GIFT BOOKS BY WALTER DEVOE.

"Thought Forces Constructive and Destructive," and "The Secret of Concentration," are the titles of two beautifully bound booklets prepared to be used as Christmas gifts. They are attractive to eye and mind, and contain knowledge of great importance. Price 25 cents each. Address the author, 5226 Greenwood Avenue, Chicago, Ills.

## A NEW PUBLICATION.

*The Science Quarterly*, from the Colorado College of Divine Science. **Daily Studies and Sunday Service.** First issue, October; next issue, January. Sample mailed on application. Subscription price, \$1.00 a year. Address,

Secretary of Divine Science Publishing Board,  
730 Seventeenth Ave., Denver, Colo.

## A Dainty and Practical Gift.

Send your friends the beautiful booklet by Pauline E. Sayre, of Brooklyn, N. Y., Circle of Divine Ministry, for Christmas and holiday presents.

It is "Practical Application of Divine Principle in Our Every-Day Life," being a series of three talks on the subject. Attractively bound in white and gold, and contains 75 pages.

Practical, Sensible, Applicable.  
25 cents per copy, postpaid.

**PAULINE E. SAYRE,**

313<sup>a</sup> Quinby Street,

Brooklyn, New York.


## Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling your orders, besides keeping private matters that do not concern the business department. Put our full address on this separate sheet and write on back, "For Unity Tract Society, 913 Tracy Ave., Kansas City, Mo."

We note with pleasure the return to Chicago of our esteemed friend and fellow-laborer in the cause of Truth, Mrs. Meroe C. Parmelee. Mrs. Parmelee has been enjoying a trip abroad, and while in London met Mrs. Militz, who is doing a great work there.

During the months of November and December, Mrs. Parmelee will teach a class at the Chicago Truth Center, 1157 N. Clark St. Phone, Lakeview 2789.

# Alcohol and Tobacco.

 HERE is a way to stop the use of either of these as easily as opening your hand.

We can show you this way, if you really want to reform.

If you follow our directions you will surely be cured.

The cost to you will be a free-will offering, and if, at the end of the treatment, you do not think you have been helped, we will return the cash you have sent us.

Write to us yourself; we cannot treat you through others.

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

Kansas City, Mo.



# Special Bargains in Good Reading.

Full of instruction and entertainment. These books are somewhat soiled by being shop-worn, but contents are good. When supply is exhausted, we will substitute some other book. It would be well for you to give 1st and 2d choice.

	Title.	Author.	Binding.	Pages.	Price	Our Special Price
1	Swiss Family Robinson		Cloth	202	\$ .25	\$ .15
1	Love and I In Heaven (poetry)	A New Reporter	Cloth	320	1.50	.50
1	Rustles of His Robe	Margaret Kern	Cloth	50	2.00	.75
91	Elixir of Life (An Allegory)	Eleve	Paper	123	.25	.15
90	My Progress in Christian Science	Eleve	Paper	29	.25	.15
55	Christian Science Theological Review		Paper	58	.25	.15
5	Health Germs		Paper	17	.25	.15
2	Life's Spiral Stepping Stones and Highway Views	Alice B Stockham	Paper	60	.50	.25
1	Reincarnation	Ellebard	Paper	16	.25	.15
1	Illuminated Brahminism	Swami Vivekananda	Cloth	129	1.00	.50
3	Paradise Lost and Won		Cloth	157	1.15	.75
8	Thelma	Martin M Morrison	Cloth	157	1.15	.75
1	Soul Fragrance	Marie Corelli	Paper	484	.25	.15
1	The Light of Asia	Hannah More Kohaus	Paper	169	.50	.25
1	The Hidden Faith	Edwin Arnold	Paper	171	.25	.15
1	Women in the Business World	Alwyn M. Thurber	Paper	294	.50	.25
14	Seven Sermons on Science of the I Am	By One of Them	Paper	318	.25	.25
4	Master Christian Series	C. S Church	Paper	28	.25	.15
4	Soul Help for Invalids	Sylvester Arbor West	Paper	48	.75	.25
14	Helpful Thoughts for Mothers	Mary E Robbins	Paper	44	.25	.15
172		F. D. C.	Paper	9	.10	.05

# **The Journal of a Live Woman.**

**By Helen Van-Anderson.**

This book comes from the great loving heart of the author in response to the many inquiries from those who want to know how to harmonize home relations and establish in the home a perfect unity which holds together, yet gives to each that perfect freedom and individuality which is his birthright.

As in all her other books, the highest Spiritual Ideal is held aloft and presented in words glowing and thrilling with the life current of actual experience and that same Ideal is made practical and real by being applied to daily problems.

The leading characters in "The Journal of a Live Woman" are a family with just such diverse temperaments as one naturally meets, and the way Harmony and Prosperity are achieved in that family brings hope and courage for all souls struggling with like conditions.

Tastefully bound Library Edition, \$1.00 postpaid.

## **ALSO**

Two pamphlets, small in size, but holding immensely valuable suggestions about your two greatest interests—**Health and Prosperity.**

The Law of Success.....25c.

The Healing of Disease.....25c.

BOTH BY HELEN VAN-ANDERSON.

Special combination offer of The Journal of a Live Woman, The Healing of Disease, and The Law of Success for \$1.40 postpaid. Address,

**Jean Kenworthy,**

**19 West 107th St.,**

**New York.**

# Club Combinations

## of Books and Unity

### A Popular \$1.25 Combination

12 Lessons in Truth (1 volume), H. Emilie Cady	\$0.50
Wee Wisdom's Way, by Myrtle Fillmore.....	.25
Talks on Truth, by Leo Virgo.....	.25
Seek Wisdom, by Leo Virgo.....	.15
Christ the Emancipator, by Rev. C. H. Parkhurst	.15
Faith's Fruition, by A. P. Barton.....	.15
What is Truth? by Vivian A. Leeman.....	.15

\$1.60

All above books and UNITY one year, \$2.00.

### A 75c Cady Combination

12 Lessons in Truth.....	\$0.50
Finding the Christ in Ourselves.....	.15
Oneness With God and Neither do I Condemn Thee	.15
God's Hand, and Loose Him and Let Him Go....	.10
Trusting and Resting, and In His Name.....	.10

\$1.00

All above books and UNITY one year, \$1.75.

### A 50c Leo Virgo Combination

Talks on Truth.....	\$0.25
Seek Wisdom.....	.15
The Philosophy of Denial.....	.15
The Church of Christ.....	.10
Directions for Beginners.....	.10

\$0.75

All above books and UNITY one year, \$1.25.

### A 25c Tract Combination

Overcoming the Poverty Idea, by Leo Virgo....	\$0.05
The Gospel of Joy, by Chas. E. Prather.....	.05
The Unreality of Matter, by Leo Virgo.....	.05
Loose Him and let Him Go, by H. Emilie Cady..	.05
Jesus Christ's Atonement, by Leo Virgo.....	.05
Giving and Receiving, by Leo Virgo.....	.05
None of These Things Move Me.....	.05
Flesh-Eating Metaphysically Considered.....	.05

\$0.40

All above tracts and UNITY one year, \$1.15.

*Any of the above booklets or tracts may be ordered at stated price.*

**UNITY TRACT SOCIETY,**  
913-915 Tracy Ave., Kansas City, Mo.

# A Good Measure of Happiness for 10c.

That is what you get with a three-months' trial subscription to *The Nautilus*, the bright, newsy, and growing new thought magazine published by ELIZABETH TOWNE and edited by herself and WILLIAM E. TOWNE.

Read the new thought poems by ELLA WHEELER WILCOX.

And the "*Meditations*," by FLORENCE MORSE KINGSLEY.

Read "*The Secret of Quick Healing*," by ELIZABETH TOWNE, in November number, and "*My Experience with Telepathy*," and "*Karma and Summerland*," by the same author.

And "*Psychology of Dreams*," by FREDERICK ROSSLYN, in October number, and his stories in November and December numbers, with original illustrations.

And PROF. EDGAR L. LARKIN's visit with JACK LONDON and LUTHER BURBANK, in November, with new pictures, and his other illustrated article in December.

And the new thought serial story, "*Prayer and Arithmetic*," by ELEANOR KIRK.

And "*A Little Journey to the Home of Elbert Hubbard*," by WILLIAM E. TOWNE, in August number, and "*Cosmic Consciousness*," and "*The Kid's Judge*," by him.

Read ELLA ADELIA FLETCHER's wonderful series of articles on "*The Law of the Rhythmic Breath*." Back Lessons supplied if you order NOW.

AND READ THE PROSPECTUS FOR VOL. IX. IN NOVEMBER! Great things growing!

SUBSCRIPTION PRICE, \$1.00 PER YEAR

*The Nautilus* contains many things you ought to see. This is your opportunity. Grasp it today. It may mean that your life will never again be quite the same. Have you faith to accept? Send ten cents NOW for this \$1.00 magazine 3 months on trial. Order of

**ELIZABETH TOWNE,**  
**Dept. 40, Holyoke, Mass.**

## NEW THOUGHT PUBLICATIONS

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City Mo.
- THE SCIENCE QUARTERLY.** For study and daily concentration. Edited by Fannie B. James, 730 17th Ave., Denver, Colo. \$1.00 a year. With **UNITY**, \$1.50.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. Glenwood, Calif. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. \$1.00 a year. Holyoke, Mass. With **UNITY**, \$1.50.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- THE VEGETARIAN MAGAZINE.** Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With **UNITY**, \$1.50.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With **UNITY**, \$1.30.
- 

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class room and Sunday Schools. Per copy, 30 cents; per dozen \$3.00. Published by Stockham Publishing Co., 70 Dearborn St., Suite 51, Chicago, Ill.

---

### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services in Unity Auditorium, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also in Unity Auditorium, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Auditorium, 913 Tracy Ave.

Truth Students' Society, Prof. LeRoy Moore, speaker, has services every Sunday at 3:00 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

## HOMES AND CENTERS OF TRUTH.

- Home of Truth, 1233 A. J. Street, Sacramento, Cal.
- Home of Truth, Corner Grand Street and Alameda Ave., Alameda, Calif.
- Co-operative Truth Center, Library and Reading-Room, 2309 Santa Clara Ave., Alameda, Calif.
- Home of Truth, 1830 Turk St., San Francisco, Calif.
- Home of Truth, 275 North Third St., San Jose, Cal.
- Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
- New Center of Truth, 1292 McAllister St., San Francisco, Calif.  
Mrs. Lizzie Robe, Manager.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Brymaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
- Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
- Home of Truth, May D. Wolzak, teacher and healer. 2312 Wabash Ave., Kansas City, Mo.
- New Thought Center, 418 12th St., (C. G. Pomeroy), Toledo, O.
- New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
- New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.
- Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.
- Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.  
Mrs. P. E. Sayre in charge.
- Circle of Divine Ministry, 29 West 20th Street, New York City.
- Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.
- Divine Science Circle of Divine Ministry: 213 Central Bldg., 158 Main Street East, Rochester, N. Y. Room open daily. Class teaching as desired. Sunday services 11 A. M. Dr. J. G. Murray and F. Klein in charge.
- Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.
- Science of Sciences Society, (Mrs. Hannah More Kobaus), 3 Tower House, Candover St., Nassau St., London, W. England.



## Application for Treatment.

*The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:*

*"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.— Matt. 18:19, 20.*

TO THE SOCIETY OF SILENT UNITY,  
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

TOWN \_\_\_\_\_

STATE \_\_\_\_\_

**Notice to Applicants:** We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, every thing that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceding page.

If you ask help for another person, be sure and mention the name.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

**Society of Silent Unity,**

913 Tracy Avenue, Kansas City, Mo.

# TEACHERS' AND HEALERS' DIRECTORY.

**Dr. J. G. Murray and F. Klein,**  
Teachers and Healers. Present or  
absent treatments. Correspond-  
ence, both German and English.  
213 Central Bldg., Rochester, N. Y.  
Jan 06

**Cassius A. Shafer,**  
Teacher and Healer.  
Students and patients received in  
the Home, 539 La Salle Ave.  
Chicago, Ill.  
(Jan 06)

**Lillian Thompson,**  
Teacher and Healer.  
Box 185, Waco, Texas.  
(Jan 05)

**R. C. Douglass,**  
Teacher and Healer.  
A student of the Divine Science for  
sixteen years.  
1030 E. 164th St., New York City  
(Apr 06)

**Mrs. A. E. Lothrop,**  
Christian Teacher and Healer.  
Present and absent treatments.  
Circulating Library.  
East Paxinosa Ave. Easton, Penn.  
(Dec 06)

**The Circle of Divine Ministry.**  
C. B. Fairchild, Healer.  
29 W 20th St., New York City  
(March 06)

**John H. Rippe,**  
Christian Teacher and Healer.  
English and German Correspondence.  
1620 Madison Ave., Kansas City, Mo.  
Sept 04

**S. Emily Biglow,**  
Teacher and Demonstrator of  
Practical Christianity.  
384 St. James Ave., Springfield Mass.  
aug 06

**Miss Clara F. Mason,**  
Christian Healer.  
Mt Rainier, Maryland.  
[Last house on 34th Street.]  
Aug 06

**Mrs. Mary Robbins Mead,**  
Special correspondence course in  
Mental Healing, and list of helpful  
books.  
Watkins, New York.  
Feb 06

**Thomas E. Sweeny,**  
Divine Scientist.  
Metaphysical treatment for all ills.  
Absent treatments only.  
804 Boyd St., Jackson Miss.  
(7-06)

**Dr. John D. Miles,**  
Divine Healing.  
Present or absent treatments. Per-  
sons at a distance who desire absent  
treatment can write or telegraph for  
fuller particulars.  
2414 Penn. Ave., N. W.,  
Washington, D. C.  
Phone West, 221 K  
(May 07)

**Florence C. Gilbert and Maud  
Evalynn Aldrich.**  
Healing by the spiritual influence of  
God as it operates through Infinite  
Understanding and Truth. Influence  
is the operative force of all law, and  
understanding gives one power to  
call it into action. Teaching by cor-  
respondence. Address,  
1350 Marengo Ave., Station A.  
Pasadena, Cal.  
(Feb 07)

**E. P. C. Webster,**  
A very successful Divine or Mental  
Science Healer and Teacher. Please  
mention UNITY when writing to him.  
3523 Mozart St., Chicago, Ill.  
Nov 05

**Chicago Truth Center.**  
Established by Mrs. Annie Rix Militz.  
Classes, private lessons, treatments  
and advice in Christian Living and  
Healing. Appointments by tele-  
phone. Mrs. Meroe C. Parmelee,  
Miss Mary E. Troyer, and Mrs.  
Chas. H. Besley.  
1157 N. Clark St., and Flat.,  
Chicago, Ill. Tel., Belmont 2463  
Sept 05.

**Marion Austin Drake.**  
**Fayette M. Drake.**  
Teaching and Healing.  
Absent treatments a speciality. Also  
teaching by correspondence.  
Kansas City, Kans  
(May 05)

**Miss Harriet C. Hullick, B.S., B.D**  
Metaphysical Teacher and Healer.  
St. Louis, Mo.  
Send 15 cents for her New Thought  
Alphabet.  
June 06

**Mrs. S. A. McMahon,**  
230 Bradley Place, Chicago, Ill

**Geo. C. Bear,**  
**Julia S. Bear,**  
Teachers and Healers.  
Present or absens treatments.  
Mosier, Oregon.  
Dec 05



**National New Thought Centre,  
Loan and Trust Bldg., Cor. F  
and 9th Sts., Washington,  
D. C.**

Daily noon meetings. Mondays at  
4:30 P. M., for questions. Circulating  
library. Monthly Classes. Sunday  
meetings at 4 P. M. at Rauscher's,  
1032 Conn. Ave.

Emma Gray and Geo. E. Ricker,  
Teachers and Healers.

(Aug 07)

**St. Louis School of Metaphysics  
and New Thought Center, 2803  
Dickson St., St. Louis, Mo.**

Present and Absent treatments, also  
advice. Class and private instruc-  
tion.

Elizabeth Dodge Carson, Ida J. Jones,  
Laura K. Hey.

**Mrs. Rose Howe,**

Teacher and Healer.

Was healed of half a lifetime of  
invalism through the mighty  
power of the living, loving Word.  
Present and absent healing. Teach-  
ing by correspondence.

Box 165, Spring Valley, Minn.

July 07

**Brooklyn Truth Center,**

Mental treatments given.

Classes taught weekly. No charge  
is made for teaching. Free-will of-  
ferings only being received.

Mrs. E. P. Sayre, 313a Quincy St.,  
Brooklyn, N. Y.

Sept 06

**Will R. Penick, Jr.,**

Eleven years experience as a Men-  
tal Science Healer. Trust Love's  
attraction, and write or earnest,  
individual service.

1612 Francis St., St. Joseph, Mo.

Sept 05)

**Mrs. Martha M. Hortenstein,**

Christia Teacher and Healer. Pres-  
ent and absent treatments. Calls  
any where.

Springer, New Mexico

March 06

**Milly H. Esmond,**

19 Sherman Ave.,

Glens Falls, New York.

(July 06)

**Mrs. Ella F. Woodward,**

Metaphysical Healer.

806 Simpson St., Kalamazoo, Mich.

Telephone 624.

(Oct 05)

**Mrs. Lizzie C. Head,**

Healing, present or absent.

1927 Park Ave. Kansas City, Mo

(Nov 06)

**Jean Kenworthy,**

Spiritual healing. Healing letters

Counsel and instruction

19 W. 170th St., New York.

**Prof. LeRoy Moore,**

Teacher and Healer.

913 Tracy Ave., Kansas City, M

**Harriet W. Coolidge,**

Metaphysical Teacher and Healer.  
415-416, 87 Washington St., Chicago, I

[Sept 05]

**Judge H. H. Benson,**

Christian Teacher and Healer.

Present and absent treatments;  
ready to respond to calls in the city.  
1021 Tracy Ave., Kansas City, Mo

(Dec 04)

**Health, Happiness and Prosperity**

How to attain through the power of  
thought is given in demonstration, by  
Mrs. Katharine Hay, 203 West 81st  
Street, New York City. Absent  
treatments 9 to 10 P. M. Office hours,  
10-2, 4-6.

(Dec 05)

**Mrs. C. A. Bartholomew,**

Absent treatments. It costs you  
nothing if not restored to health.

R F D Lansing, Pa.

(Sept 07

**Temple of Truth, 1228 16th St.,  
N. W., Washington, D. C.**

A center for instruction in the true  
way of living to insure health, hap-  
piness and prosperity. Class and  
private instruction, and healing  
treatments given upon application.  
Regular weekly meetings held  
Thursday nights. Circulating Li-  
brary and Reading Room for New  
Thought literature.

Mrs. Florence Willard Day,

Teacher and Healer.

(Nov 06)

**Frances Larimer Warner,**

Faulkton, S. D. [Formerly of Chicago]

The many letters received relating  
to my article in September UNIVERSE  
on the "Invisible Resource," desir-  
ing to know more of the principles  
governing supply, leads me to con-  
tinue my card in more explicit form,  
sincerely desiring to help others  
through the knowledge which freed  
me from a confirmed belief in lack.

Jan 08

**Nell C. Johnson,**

New Thought Teacher and Healer.  
Correspondence Solicited.

1704 Gandolpe St., Austin, Texas.

March 06

**Mrs. Lizzie Robe,**

Metaphysical teacher and healer.

Present and absent healing Teach-  
ing by correspondence.

1292 Mc Allister St., San Francisco, Cal.

Mch 07

**Mrs. Amanda E. Hobbs,**

Present or absent treatments for

Health, Happiness and Prosperity.

Harbor Heights, Mamaroneck, N. Y.

March 07

**Practical Christianity.**

Miss Edith A. Martin,

Teacher and Healer.

1327 Georgia St., Los Angeles, Calif.

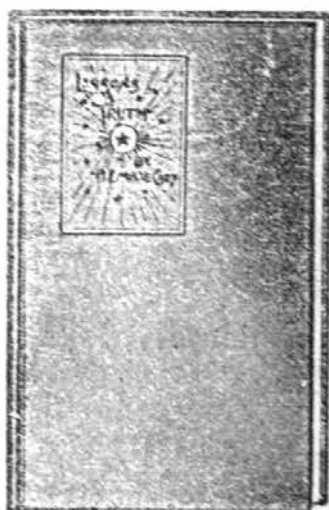
Sept 07

# Lessons in Truth.

By H. Emilie Cady.

Twelve Lessons, written in fascinating manner, which appeal to every denomination of religion. The easy and logical steps with which she takes you along the road hunting your God are not only charming but glorious in their simplicity and clearness.

Paper binding, in one volume, 50 cents; cloth, stamped in gold, and gold top, \$1.00.



## CONTENTS:

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

**UNITY TRACT SOCIETY,**

Unity Building, 913-915 Tracy Ave.,

Kansas City, Mo.

# UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

VOL. XXV.

DECEMBER, 1906.

NO. 6.

Poem—"Out of the Silence" . . . . .	419
By James Rhoades.	
The Dawn of a New Day . . . . .	420
By Charles Fillmore.	
The Personal Application of Truth . . . . .	425
By Jennie H. Croft.	
A Letter to a Business Man . . . . .	432
By David Walter Pye.	
Service and Sermon . . . . .	433
By Prof. Le Roy Moore.	
Bible Lessons . . . . .	438
By Charles Fillmore.	
Judge Not by Appearances . . . . .	447
By Walter De Voe.	
Paragraphs of Truth . . . . .	451
Edna L. Carter.	
Unity . . . . .	454
By Mrs. L. Robe.	
Answers to Questions . . . . .	457
By Jennie H. Croft.	
A Surgical Operation . . . . .	
By Ella McJunkin.	
Class Thought . . . . .	461
Not Grudgingly . . . . .	461
Chats with Our Readers . . . . .	462
DIET DEPARTMENT . . . . .	469
Diet and Mental Science . . . . .	469
By Lowell Fillmore.	
If the World Would Become Vegetarian . . . . .	470
By H. R. Walmsley.	
Music in the Kitchen . . . . .	473
Publishers' Department. . . . .	475

PREACH THE GOSPEL  
HEAL THE SICK  
CLEANSE THE LEVIES

RAISE THE DEAD  
CAST OUT DEVILS  
MATT. 10:7, 8

BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—Eph. 2:20.

PUBLISHED BY  
UNITY TRACT SOCIETY, KANSAS CITY, MO.

# **The Unity Society of Kansas City.**

---

This Society is an independent movement established in 1889 with headquarters in Kansas City.

It has a local attendance at its various meetings of about 500. It is called the Unity Society of Practical Christianity.

An auxiliary Society, called the Society of Silent Unity, has a membership in all parts of the world of about 15,000.

The local Society owns property at 913-915 Tracy Avenue, Kansas City, Mo., where its meetings are held in a stone and brick structure of adequate proportions known as the Unity Building.

The doctrine promulgated is summed up in the name of the Society — Practical Christianity.

We follow the injunctions of Jesus as written in the last chapter of Mark:

“Go ye into all the world and preach the gospel to the whole creation.

“And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover.”

The Lord confirms that we are preaching and practicing the true gospel by the signs that follow our work. “By their fruits ye shall know them.”

We publish many pamphlets and books and regular monthly magazines as follows:

UNITY, \$1.00 per year, 10 cents per copy. Charles and Myrtle Fillmore, editors.

WEE WISDOM for children, 50 cents per year, 5 cents per. copy, Myrtle Fillmore, editor.

The publishing part of our work is done under the name of the Unity Tract Society, Charles Edgar Prather, Manager, Unity Building, 913-915 Tracy Avenue, Kansas City, Mo., to whom all subscriptions and book orders should be sent.

Enquirers are cordially invited to attend our various meetings, both Sunday and week days, mention of which will be found in detail in our weekly program.

For full information call or write to

UNITY SOCIETY,  
Unity Building, 913-915 Tracy Ave.,  
Kansas City, Mo.



OUT OF THE SILENCE.

JAMES RHOADES.

I. Cor. 3:16.

Is this thing true the preacher saith,  
Or but a dreamer's dream?  
Thrills in thy very midst the breath  
That bade the star-fires stream?

Framed all the universe Divine,  
And slowly cell by cell  
Built up thy body for a shrine  
Wherein Himself might dwell?

Then cares and fears are phantoms vain —  
Ills of illusion bred:  
O hungry soul, insatiate brain,  
Ope inward and be fed!

O heart, with age-long error rife,  
Thou art no soil for sin,  
Where through the eternal Source of life  
Wells ever from within!

Drink, and thy need shall be sufficed,  
The drought of death will fly:  
Who thereof drinketh, said the Christ,  
Shall never thirst or die.

No mortal being gave thee birth;  
Shake off the fleshly dream,  
Nor, housed albeit in walls of earth,  
Against thyself blaspheme!

The heaven is here for which we wait,  
The life eternal now!  
Who is this lord of time and fate?  
Thou, brother, sister, thou.

The power, the kingdom, is thine own;  
Arise, O royal heart!  
Press inward past the Doubting-zone,  
And prove the God thou art.

## THE DAWN OF A NEW DAY.

By Charles Fillmore.

Once to every man and nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or  
blight,

Parts the goats upon the left hand, and the sheep upon the right;  
And the choice goes on forever, twixt that darkness and that light.

—LOWELL.

The promise that the garden of Eden will be restored on earth, is older than the Bible. Other bibles of other peoples far antedating the Hebrews, prophesy a time when man shall possess the earth in peace and plenty; a time when the elements shall be subdued; disease and death eliminated, and immortal life in the body be again set up in this phase of existence. It should be observed that all prophecies to this end that come through mystical channels say that this is a state to be regained. They do not hint at evolution, as understood in modern thought. But the students of physical science arrive through their deductions at virtually the same conclusions as to the ultimate conditions of humanity.

They also agree that this condition of peace and happiness will be brought about through causes originating largely with man and his acts. In other words, its consummation will depend upon the wisdom and energy with which men act at certain crises in history. These prophets, both ancient and modern, say that we are now at one of the most vital turning points in our experience. They get at it in a variety of ways, and they differ widely in minor parts, but are unanimous in their conclusions that now is the time foretold by prophets of old, and reiterated by prophets new.

But it does not require the prophet's perception to discern the signs of these times. The dissolution of the old and the birth of the new is manifest in every walk of life. For instance, the thought that has been held inviolate for thousands of years about

the opaqueness of matter has been shattered in but the past few months. The materialist and his world are no more. This, however, is only a minor example of the astounding swiftness with which the material sense of things has been dissolved in recent years. The past quarter century has witnessed more of this than all the history of all the world records before. The past half dozen years has accelerated this dissolution at a tremendous pace, and a prominent scientist says that the changes have been so many that the text-books of nearly every science will have to be re-written. Yet those who are watching the mental realm know that still greater changes are going on there. The religious world of a few years ago does not exist today. There is but one sect in all Christendom that stands by its creed, and carries forward its work in the old lines. All the others are shaken to their foundations. Thus creeds and dogmas are skeletons in their closets, which they talk about just as little as possible.

In politics and government the same upheavels are at work. The rights of men are no longer theories; they are about to be real. So from any plane of observation which may be chosen, we can assert with the conviction of truth that a crisis is here. Something is happening. All along the line are evidences of the birth of New Thought. A higher state of consciousness is bursting full blown upon the whole race. It is everywhere, but those who are most open to its influx are being rewarded. The power is abroad in the earth, and it calls to men and nations, "Come up higher." It awaits the action of the governments of Europe now. They will speedily go one way or the other. They will lay down arms, and make peace universal, or they will consume each other in war, and thus clear away the minds that obstruct the peace that must surely come.

All this presages a new state of consciousness for the whole race. It is the beginning of the visible reign of the Christ, whose seed-man was Jesus of

Nazareth. Every state of consciousness is first planted as a seed idea by some one man or woman. So Jesus of Nazareth planted the seed thoughts that are now springing up under so many forms and shapes. He it was who went into all the domains of thought and formulated ideas that have waited a people who could comprehend and utilize them. We are that people. The dawn of the millennium is in our keeping. We possess the keys that open the gates into that New Jerusalem.

It should not be inferred that this refers to any particular sect or class, but all people of this great time who are open to spiritual understanding. The keys are presented to those who come into a perception that all is mind, and that all things and conditions are representative states of consciousness, produced through the free action of the I AM in every man and woman. This is the key which is being entrusted to so many in this great day of the Lord.

But the possession of this key is not all. A key is for use. We may know all about the way mind formulates states of consciousness, and all about our relation to God, but unless we have made a change in our consciousness, and become, in a measure at least, aware of the presence of God in our minds, we are not using the key. Theory is one thing; practice is another. The offices of architects are overflowing with *plans* of houses, but they are not houses until they are built.

The Hebrew prophets talked century after century about the glorious character and great powers of the Messiah. Jesus Christ said, "I am he." The vital question with each is, How carefully, how boldly, how conscientiously, wisely and unselfishly is the key being applied?

The balanced mind no longer seeks to do evil; and that factor no longer enters into his problem, but a proper discrimination between the enduring, permanent things of existence, and the transient and evanescent is not so common. To choose wisely in



this respect requires wisdom and spiritual perception. Those who are unconsciously building on the shifting sands of the material world are many. They try to perpetuate the existing state of things by calling them spiritual, and their ideals are but little removed from the materialistic. The "new heaven and the new earth" are not to be darkened, nor cumbered by any of the conditions that exist today. All things are to be made new. This is the promise of all the prophets of all the ages. There is to be no more sorrow, nor crying, nor pain; hence all conditions that cause these must be destroyed.

Our ideal world must be formed in mind on a very high plane. We may choose to build it from the standpoint of the most transcendent dreams of humanity's perfection. Nothing less will answer, and all attempts to bring forth the new civilization upon any lower plan will mean failure to the true metaphysician of the Jesus Christ school. Jesus Christ has a distinct school. He had his ideals, and they have been sown in the minds of men, and will surely come to fruitage. He saw a people here on earth with all the powers of the gods. He did not look to governments, nor churches, nor industrial movements to bring about the civilization he planned. His kingdom is not of this earth, where Adam and his progeny earn their bread by the sweat of their brow; his is a kingdom where mind, not muscle, is the producer.

That kingdom is now ready to be set up. The conditions are ripe for it. It is open to all, but only those may come in who are willing to give up all their ideas of earthly possessions for it. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." This admonition still holds good, and its fulfillment is capable of visible realization by those who are willing to accept the conditions. But it is not to be attained in the Ananias and Saphira way. There can be no reservation. Every earthly link must be broken; every

mortal love be crucified. This was the way that Jesus of Nazareth got into this Kingdom, and it is the way that we must get in.

It is not for us to quarrel with the conditions of the world, nor take upon ourselves the burden of righting them. That is a long circuitous route into the Kingdom, and those who are choosing it have many weary years of waiting before them. We are to accept that which is now prepared for us. The feast is ready, and the invitations are out. This is no longer a parable, but an exact statement of that which really exists in the very atmosphere of this planet. There is a state of consciousness, which can and is being attained by men, where all things are provided to fulfill the desires of the regenerated souls. It is not removed to some problematical heaven, nor is it on some distant planet, but right here in our midst is the form and substance of that condition promised by Jesus Christ. It may not be described in words, but it is substantial and may be seen and felt by those who are open to its first faint droppings.

The day is not distant when this Kingdom will have its place in the geography of this people, and those who have chosen it will be known to exist under laws and through means beyond the ken of the Adam man. The way into this Kingdom is through the mind, and its doors all open in response to *words*.

---

### A THOUGHT AFTER READING "THE IN-VISIBLE RESOURCE."

No, not ambition, but the desire to succeed, in order to point the way to the unbelieving. To have health, that others may be led to seek it. To have wealth, that they may see how God prospers His intelligent, obedient children. Happiness, because they desire the happiness of *all*.—H. A. S.

---

"Recipe for securing love: LOVE."

# THE PERSONAL APPLICATION OF TRUTH.

BY JENNIE H. CROFT.

(An address delivered before the Convention of the World New Thought Federation, held in Chicago, October 23-26, 1906.)

We believe that there is no one who does not feel that he can be greater than he is, and accomplish more than he has. Each one has an ideal which he longs to make real, and, if he is not a mere dreamer, he bestirs himself and brings all his energies into action, until he attains the goal. What man most needs, and what he is seeking for, is a knowledge of *how* to realize his ideal.

Knowledge has been likened to a lighthouse, throwing its beams upon the trackless waste of waters that the voyager may be guided to the haven where he would be. Man has ever sought for knowledge, this universal desire being expressed in the questioning eye of the infant, the persistent "what" and "why" of childhood, and the earnest quest of the student. From the beginning of time man has been admonished to seek knowledge and wisdom, following the advice of the wise man of old, "with all thy getting, get understanding." Why? Because "Knowledge is Power." All power comes and belongs to him who KNOWS.

The knowledge which we are seeking is an understanding of Truth, which, like the lighthouse to the mariner, will guide us into the harbor of the greatest of all knowledge—the knowledge of Self. Knowledge is power, but self-knowledge is power upon all planes, and its value is inestimable.

In mathematics, the whole structure of the science is built upon the unit and its value. This fact has its parallel in the relation of the individual to society, to communities, and to the nation, for it is upon the individual and his value that the whole fabric of civilization is based.

Christianity is first individual; the kingdom within must be established before larger social results can be obtained. It is an accepted scientific fact that involution must precede evolution, and as metaphysicians, looking within our consciousness for an understanding and application of Truth, we perceive that we must be receptive to the teachings of the Spirit of Truth before we can express that truth in word or life.

The history of past ages proves to us that man has interested himself more largely in the material conquest of the world than in any other pursuit. To many this has brought wealth; some have achieved fame, but few only have found happiness.

The past is not without credit however, the people of those days believed and acted the best they knew, just as we of today believe and do according to our best knowledge. But, happily for us, the last half century has witnessed a great change, a change which has given us new privileges, and is the beginning of a new epoch for man. Progressive minds are seeking for something which will give them greater satisfaction than mere material prosperity.

Man has made great progress mentally, and has found that, whereas, once he believed himself limited to his own individual strength, he has learned that now he can manufacture power. From the ox team of fifty years ago to the motor car of today is a great stride, and it is an indication of the finer quality of thought which man is using today, and is also a prophecy of what is before us, for we are awakening to the value of the wonderful powers which are ours to use. There has been too much struggle for worldly things, and too little time left for the mind to seek an understanding of its own inherent powers. But this is now changed, and we are finding that we may establish within the soul the center of Divine repose, through which we may have dominion over all things.

The people who yet believe that the world holds

all of happiness for them, do not see the necessity of giving their attention to the development of the spiritual side of their natures. But there is an impelling force ever stirring in the heart of man, causing a longing for satisfaction which the world cannot give, and pushing him onward toward the happiness and harmony which passes not away.

This unrest is the voice of God calling us to turn our energies to higher and better uses. It is the awakening of the soul to a recognition of the finer forces which are only awaiting our appropriation that they may be incorporated into the character we are building, into the Self, whose purpose is high and holy living.

As we come into a new state of consciousness we have to adjust ourselves to new mental surroundings. As we were sustained by the old ideas, so now we must seek a new source of strength, and we find it in communion with the Spirit. We seek for a closer walk with God, and this seeking is the law of growth. We seek to know the Christ, and one day we awaken to the fact that the same mind is in us which was in Jesus the Christ, and we discern that we are becoming like Him. The Master may be asleep in our boat of life, and it may take a tempest to cause us to turn to Him for help, but when we do call, He comes forth to our conscious recognition, and behold, the Christ is here.

The greatest power through which we appropriate according to our will, is the thought-power. What can one do with his thoughts? He can do everything with them when he has learned to control them. There is no other place in the universe where man has absolute mastery. The dominion which is his by Divine right is first over his thoughts. Right thinking is the foundation of right living. We must learn also to control the mental pictures which we form, as well as the character of our thought, for we materialize just what is in our minds.

We are all using this thought-power, but do we

realize that we attract conditions according to the character of the thought we entertain? In the universal storehouse of supply there is Wisdom. Are we appropriating it by dwelling in thought upon it, recognizing its presence with us, and applying its teachings in our daily lives? In this storehouse there is Love. Have we opened our hearts to its benign influence and become filled with its power? In the Universal there is life and health. Have we mentally claimed our oneness with these Divine qualities until they are incorporated into our whole being? In the Universal there is prosperity and plenty. Have we thought plenty, talked plenty, lived plenty, until men note our prosperity? If we have failed to do all this, we have failed to appropriate all that is held in store for us, and in consequence have suffered lack.

We would live pure and noble lives, and this Divine impulse within us would have us choose the good and the true, and express this goodness in thought, word and deed.

What is it to "be good?" We hear much said about being good, and after careful consideration, we have come to the conclusion that goodness is simply a higher conception of life. Jesus said: "I come that ye might have life more abundant," and this life more abundant is a higher order of life.

Many people have the idea that to refrain from the indulgence of certain appetites and desires is to "be good," but this is a rather childish view of the matter, and may just be conformity to social custom, or keeping within the law. There is not much merit in this sort of goodness.

The one who is truly good is the one who changes his course of action because he has found something better. His ideal is higher, and he is reaching beyond those things which once he allowed, and he has the wisdom to know that to get beyond them, he must leave them forever behind him. Dwelling upon a higher plane, he outgrows all desire for les-

ser things, for that which is not the highest and best.

The problem resolves itself into this one proposition: If we want to be one thing, we cannot be the other. We choose according to our viewpoint, and our viewpoint changes with our development.

The human race is growing better because man is recognizing his Divine possibilities, and is appropriating the forces which are all about him and to be used for his good. Man is increasing the number of his years in this world because he is applying the knowledge which science has evolved pertaining to the secrets of life, and the causes of the early decay of the life forces.

There has ever been a protest against the decadence of physical charm and beauty, and the present day is answering the desire for perpetual youth. We are told that every desire is the prophecy of its own fulfillment, and in the people of today may be read the answer to the demand for strength and beauty which shall not begin to deteriorate at maturity. Where are our old women? Gone with the tallow candle and the spinning-wheel, for in her place is the new grandmother, active, attractive, progressive, living along broader lines than her predecessor, and deeming it her privilege to avail herself of all these newly discovered forces to preserve and enhance her attractiveness. The people of today, in their personal application of Truth, are demonstrating that youth is eternal, and many fine examples of this young, old person is to be found in our midst.

It is upon the Spiritual plane, however, that this faculty of appropriation is of greatest value and should be more fully developed. One of the most potent truths that man has ever learned is that he can consciously train his mind into a realization that he is Spirit, and, in consequence, in dominion over all things. In Spirit there is no sin, sickness or sorrow, and when we arrive at an understanding of what we are in reality, we know that health and har-

mony, love and wisdom are our natural birthright, and we radiate these Divine qualities. New thoughts will come to us, new ideas take possession of us. This is the activity of the Spirit spurring the newly awakened soul to the expression of these latent energies, and to reveal the presence within us of the Omniscience and Omnipotence of God. We begin to be aware that the "Kingdom of God" is within us, and by personally applying these new ideas with which the Spirit fills our minds, we unfold into the fulness of our Divinity. The reason why so many are deluded with ideas of sin, and suffer all kinds of dis-ease, is because of their neglect to appropriate and apply the inspiration of the Spirit.

Practically, the most perfect method of interior development, is that inner concentration of supreme desire, and the practice of silent communion with the Spirit. This is the important thing for man to learn. Through it the whole objective world may be shut out and the soul brought face to face with God in the inner court of the temple. Having fully mastered the art of entering into the Silence—the secret place of the Most High, we find that the key to Divine revelation, and the power to achieve, is ours.

Concentrated thought is creative, and is a powerful auxiliary in the formation of character, but this factor in our spiritual unfoldment is not so highly appreciated as it should be. Man may, through this power, renew and reform his own consciousness, for what is gained by conscious effort becomes habit.

If one creates his thought world of erroneous or perishable ideas, when they are swept away, what has he left to rest upon? Dismay and despair engulf him. On the other hand, if the thought world is built up of Truth, Love and Goodness, the storms of life may assail the man, but he stands firm, he is upon the rock of imperishable knowledge, for "To know God is life eternal."

Heaven, or harmony, is the quest of the world, but it comes, not out of the sky, or after we are



dead, but by virtue of our goodness. It is acquired by us. God works *with* each one of us, but He does not work *for* us. That is, He does not do our part. Our part is to live righteously, do as we would be done by, thinking, speaking and doing those things which constitute the Christ-life.

We should do this because it is the best we know, therefore, right for us, and not because we look for any reward of our virtues. We should strive to make our demonstrations as high as we can conceive of an ideal, thus creating such an atmosphere of love and goodness about us that all who come in contact with our mental aura will feel the Christ Presence. We should learn to control our forces, directing them to the upbuilding of our whole being, and in this way prevent discord and disease of mind or body from trespassing upon us.

We should keep our minds active in the present. By dwelling upon the past, or projecting our thoughts into the future, we take from the present that which it needs to give it support, and weakness, discord and inharmony follow.

If the Spirit quickeneth, as Paul declares, the body needs this quickening in the present. We should forget the things which are behind, take no thought for the morrow, and with soul and body co-operating in the present, we become endowed with power to meet all conditions and occasions with confidence in our ability to make them minister to our good. There will be no perplexities, for in this Power we will defeat them. We will, with the volition of our own thoughts, meet any discord which may assail us, and shall master it.

It has become an axiom with us that, "Whatever you think of, that you attract." If you place your thought upon the plane of discord, you invite discord as the result. If you place your mind upon the harmonious, the beautiful and the perfect, you attract these elements of true being. Good is the climax of the God-consciousness, and if you place

your mind upon the good, persistently keeping your attention fixed on the "beauty of holiness," you will be transformed into the image and likeness of the Good. According to the character of your thought do you shape and fashion, tone and locate your soul, and predict its destiny. How essential, then, that we heed Paul's admonition: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on *these* things."

In the personal application of Truth, we recognize the Good, claim the Good, proclaim the Good, and then we manifest the Good. If we appropriate to ourselves all that makes for good, our lives will be harmonious, and we will make possible the Divine command, "Be ye perfect even as our Father which is in heaven is perfect."

---

## LETTER TO A BUSINESS MAN.

BY DAVID WALTER PYE.

You ask why I have made such a marked improvement physically, and why prosperity is so evident in my affairs.

My answer is that I have applied a rule that every successful (and I use the word in its full interpretation) man practices consciously or otherwise—to think on, talk of and believe in health and prosperity, even as the business man does about his business.

You have often said you want bright, cheerful men to sell your goods; you want them full of enthusiasm. Why? Because you know this state of mind is infectious; it is caught by the customer; so, in the same way, thoughts of health and prosperity are infectious; they catch in our bodies and affairs, and remain with us, if we nourish them and sustain them by continued faith in ourselves, as the channels of that health and prosperity, which is God.

You have tried doctors, you say, and without good results; therefore, as you have seen results in me and others, why not try this optimistic way of faith and hope, which, you will find, never fails of results to those who hold fast to the existence of those blessings desired until the demonstration is ained.

## SERVICE AND SERMON BY PROF. LE ROY MOORE.

Sunday, Oct. 28, 1906, at Unity Auditorium, Kansas City, Mo.

Silent thought: "There is only one Power and one Presence in all this universe."

Lord's Prayer.

Affirmations:

1. As there is one Spirit, one Life, one God, I am Spirit.
2. I am one with the Father; the Spirit Life of my Being is one with God.
3. My body is illumined with the Light of the Holy Spirit.
4. The one Source of supply is the Spiritual Substance of my Being.
5. I now accept the Mind of Christ; I am one with the Father.
6. My eye is single to the Truth of Spirit; I live in God, One, All in All.
7. As Spirit is All in All, I only need the Spirit, that which contains All.
8. I live in God, not in Time or Place. My mind is Spirit—one with God.
9. The inspiration of the Almighty fills my soul. I am free from fear.
10. I now fold myself round with Peace, Love, Power and Plenty.
11. All that the Father hath is mine; I am one with the Universal Supply.
12. My trust is in Thee, O Holy Spirit; as Thou art One, I am One with Thee.

Text, Ephesians 4:4-7.

It was the Great Teacher, Jesus the Christ, who said, when requests were made of him, "Wist ye not that I must be about my Father's business?"

He had but one motive, one desire, and that was to fulfill his mission upon earth. He so held to the principle of the at-one-ment with God that everything became a perfect realization to him. He lived deeper than we call the mere thought of things. He acquired this perception through the absolute determination to do the will of the Father, and he realized

this oneness with the Father through singleness of purpose. He kept his eye single to the one God, one Father, one Spirit, one Power—that which is back of everything—that which causes you and me to realize, to move, and to express ourselves as we do. We should cultivate realization, and that means to know the Truth, and to abide in it; it means to get in touch with all things. To get in touch with Nature, man must see the beauties in it; as he formulates these beautiful ideas, he helps to bring beauty into manifestation, and comes in touch with the deeper things of God.

To attain the highest and best truths for ourselves, we must go into the depths of our Being, and attract those things that go to make up the finer elements. We need a deeper understanding of the allness of this Spirit. We need a deeper understanding of God—of the allness of God; of the at-onement with Christ that Jesus Christ came to teach, and this is to be about our Father's business; to keep our minds in such an attitude of peace and quiet that this Spirit can at all times find expression through us.

We live in a world of sense, and until we realize this spiritual beauty, we have but one sense perception of what the world means to us, and yet we have the opportunities on all hands to give forth the higher realization of this Truth. We cannot substitute anything to take the place of this one Spirit. We may formulate ideas; we may think there is a subjective and an objective; but, until we can harmonize the two, we are walking in the shadows. We must know the allness of the One. We must be still and abide in this subconscious state if we would let God's will be done in us. To "abide in me," as Jesus said, simply means to abide in the Spirit. Man merged in Spirit, through the realization of this one Universal Presence, this one Law, has all the occult powers added unto him; he becomes more and more established in the one Universal Power

and Presence. Here is where we find God. Here is where we give forth our best; Here is the Comforter. None can exceed this Comforter which Jesus Christ gave after he left the world. He realized that if he could so establish the truth of God in his personality in the manifestation of life, he could send to the world a deeper and greater realization of what God meant to the people and to the world.

If we would only abide in that consciousness more, and realize the fullness of the peace and the joy, and the happiness to be obtained there, we would cease complaining about our bodies, for, in this Silent Chamber we see only perfection, and to see it, is to give it forth. Dr. Sullivan used to say, "That thou seest; that thou be-est."

We will even see back of that which gives expression. We will see deeper elements in every child. Do we need to love humanity? No, we need only to love God. When we know this Truth, we will abide more and more in the realization of perfect love, and love fulfills every law. Love is the basic teachings of all that we teach here, and really, this is the basic teaching of Jesus Christ. In Paul's letter we find he goes so far as to say, "There is one body, one life, one faith, one baptism, one Lord, one God, one Father, which is in you all, and above you all and through you all."

Just so long as we are divided in our consciousness as to the Truth of these teachings, we give expression to more or less inharmonious thought. We must keep our "eye single" if we would demonstrate the one law spoken of in this lesson.

You remember there is a story told about an old colored lady who had very distressed conditions in her family. Her husband and the boys used to go out and drink, and this disturbed her peace of mind. Finally, she concluded she would take it to the Lord, and ask what course to pursue to overcome these obstacles. The answer came, "Keep your eye sin-

gle to God." Well, it was not long until everything changed in her surroundings—her husband came home sober, and the boys came home early, and some of the neighbors questioned her as to what brought this about. She said she had taken it to the Lord, and He said; "Keep your eye single to God." "So," said she, "I seen God in the wash-tub and everywhere; I just seen God everywhere, and just talked to God. I did not have time to watch the old man and the boys, and it was but a little while until my husband and the boys came home sober, and everything changed in my home." She was faithful to her prayer. She had sense enough to stick to the proposition—to abide in it—a singleness of purpose, if you please. She had faith in God.

A lady, who had been in Science about twenty years, and who had lost her husband about a year or so ago, came to me. She has one son, a man about 20 years old. She said, "I am very much worried about my boy. He visits the saloons and drinks ale, and also likes to go to the theater. He is out late and I can't sleep." I said, "My good woman, how long have you been in this line of thought?" Said she, "Nearly twenty years." "Well," said I, "you have not learned the lesson of letting go yet." She wanted me to treat the boy, but I told her she needed treatments more than the son. "Now," I said, "forget that you have a boy. Loose him and let him go. You took this study up to get your freedom, and yet you are not willing to let your boy have his. Just try letting him have his freedom, and he will come home early." In a few days, I received a message something like this: "My boy came home early last evening, and I read to him until eleven o'clock." Said I, "Why don't you let him go to bed, and get his rest? You are only manifesting a feeling of fear and anxiety; you must learn the law of non-attachment, and let the Spirit take care of your boy. By giving him his freedom,

you will find your own, and in no other way. Non-attachment and non-resistance is the way of perfect demonstration. Jesus found this true, and so will we, when we find our oneness with the Spirit, when we learn to love the One Spirit."

I could stand here and tell you of case after case of men who have been redeemed from strong drink by just letting go. The very minute you let go of them, they will let go of drink. That is the law; it is *the law* of harmonizing with this *one* Law—the Source of All Good.

Abide in the One Spirit; let the Spirit take care of you and yours; have perfect trust and confidence, for until you do, you will not be able to demonstrate the whole Law.

Will you go forth from this service today and prove my statement true?

People say, "Why, I can demonstrate along the line of health. There really is but one demonstration to make, and that demonstration means my at-one-ment with the Father."

When you can so understand this Truth as to come into at-one-ment with the One Power, the One Law, the One Spirit, and abide in that consciousness, you will find it finished, just as Jesus Christ said, "It is finished."

Let us go forth from this place with our minds single to the One Spirit; with our hearts filled with the realization of this One Presence, and this One Power, in the name of Jesus Christ.

---

To each one, his own highest divine ideal of God, is God to him. He is incapable of paying homage to anything beyond.

— HENRY WOOD.

---

Trying to bring ourselves into the light through creed is like trying to lift ourselves over the fence by the bootstraps. It is contrary to natural law.

— NANNIE MONTFORT.

# Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

## Lesson 12. December 23.

JESUS ASCENDS INTO HEAVEN.—Luke 24:36-53.

36. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

37. But they were terrified and affrighted, and supposed that they beheld a spirit.

38. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39. See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40. And when he had said this, he showed them his hands and his feet.

41. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42. And they gave him a piece of a broiled fish.

43. And he took it, and did eat before them.

44. And he said unto them, These are my words which I spoke unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

48. Ye are witnesses of these things.

49. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50. And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, blessing God.

**GOLDEN TEXT**—*While he blessed them, he parted from them, and was carried up into heaven.*—Luke 24:51.

It is generally understood by mystics, and those who have kept run, from the occult side, of the various adepts of this planet, that Jesus of Nazareth



was an historical character, and that his recorded life is substantially correct. That he was more than the average adept, or great soul, they also state, even that he was the Lord, or Master Mind, of the planet itself. Every planet has its ruling Lord or Master, who is the head of all the people. Christianity plainly teaches that Jesus was the Lord of this race. "He came unto his own and his own received him not."

The Mind of the planetary Lord pervades the earth as our minds pervade our bodies. The directive power is from the head, which sends its messages along the nerves to the various ganglionic centres, from whence they go forth to the extremities and the world without. A certain law is involved similar to that of carrying on our government. Heads of departments are necessary to carry out the laws which have been made by Congress. When these department heads fail to do their duty, or become officially disobedient and malfeasant, corrective measures must be set into action. This is what was done in our case.

The human family, of which we are part, became disobedient and degenerate, and powerful measures were necessary to bring them back to a healthy race standard. Heroic measures had to be adopted in order to purify the race life, which many generations, steeped in ignorance and willful disregard of law, had polluted. A new life substance had to be imparted to the diseased and decaying stream in which the race lived. The recent attempts of doctors to find a lymph that may be introduced into the blood, and through propagation of the germs that are its foundation, build up new healthy tissues, is analagous to what was really done by Jesus Christ. Although Lord and Master of the whole human family, he incarnated in Mary and took on the conditions of the humblest of men, in order to reach the lowest depths of the race life. To do this, he had to literally lay down his life for the time and make him-

self subject to all the limitations of that mentality. It was the only way to give us the healthy life germs necessary to our redemption.

This explanation brings us to the resurrection of the body of Jesus and the ascension or dissipation into the race life of the new and pure germs of which his body was composed. He was taken up into heaven, or the realm of harmonious mental conditions, which always exists at the centre of all creations. This is not the *psychic* realm, which lies immediately in touch with the mentality of the race, but a more interior soul plane where law and order are established, even the "Kingdom of God within you."

### Lesson 13. December 30.

#### REVIEW.

GOLDEN TEXT — *His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.* — Isa. 9:6.

If we knew of a place where one could go and be inoculated with a lymph that would give us fresh, healthy life, we would get there, though it were at the very ends of the earth. Yet there is such a place right at the door of everyone, and this inoculation may be yours without going out of your own yard. All you need do is to go to it in your mind.

This lymph is introduced into the blood through the mind, as explained in verse 45 of the preceding lesson, "Then opened he their mind that they might understand the scriptures. \* \* That the Christ should suffer and rise again from the dead. \* \* \* That repentance and remission of sins should be preached in his name unto all nations," and "Ye are witnesses of these things."

The beginning of this process, which will end in a redeemed soul and body, is in an opening of the understanding to things spiritual. The starting point is to have faith that such a spiritual condition exists, then through prayer and meditation, put your-

self in that mental harmony necessary to the Divine revelation. When this Light of Truth breaks in upon your soul, you will see things differently. To some it comes with a great spiritual awakening, and to others there is a gradual change of mind and day by day appropriation of new thought. This is eating of the substance and drinking the life of the Christ Consciousness. Through it the body is filled with fresh energy and the whole man brought into a condition greatly superior to that common to the race.

When a company of people in this Christ Consciousness associate themselves and meet together often, there is a strengthening of the life currents and a building up of the substance and power in the earth, of the Heavenly Condition, which we are all seeking. "Forget not the assembling of yourselves together."

---

#### FIRST QUARTER.

#### Lesson 1. January 6.

#### GOD THE CREATOR.— Gen. 1:1-25.

1. In the beginning God created the heaven and the earth.
2. And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters.
3. And God said, Let there be light: and there was light.
4. And God saw the light, that it was good: and God divided the light from the darkness.
5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.
6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7. And God made<sup>vi</sup> the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
8. And God called the firmament Heaven. And there was evening and there was morning, a second day.
9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
11. And God said, Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so.
12. And the earth brought forth grass, herb yielding seed

after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good.

13. And there was evening and there was morning, a third day.

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth,

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19. And there was evening and there was morning, a fourth day.

20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven.

21. And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And there was evening and there was morning, a fifth day.

24. And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so.

25. And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good.

**GOLDEN TEXT**—*In the beginning God created the heaven and the earth.*—Gen. 1:1.

To understand the creation of the universe by God we must know somewhat of the character of God. Jesus said, "God is Spirit." The works of God, he said, were done in him and through him. "The Father within me, he doeth the works." That God is an intelligence force, always present and always active, is the virtual conclusion of all philosophers, thus corroborating the statements of Jesus. God is eternally *in* his creation, and never separate from it. Wherever there is evidence of creative action, there God is.

The difference between the philosopher, who

observes the creative law and draws a logical conclusion of the presence of a creator, like Huxley and Tyndall, and Jesus, who feels and consciously knows that creator, is one of consciousness. One says, "God works in ways unknown to me," and the other, "The Father worketh in the Son." One is a conscious onlooker and the other is a conscious co-worker—but they both bear testimony to the activity of an invisible power which is constantly doing something. The question is, How is this being done?

It is important that this question be settled at the outset. That the creative force is not mechanical, that is, material, all agree. No one ever saw God make a flower with his hands, as the moulder of wax makes flowers; yet He is making flowers all the time. What moves the hands of the maker of wax flowers? *His mind*, of course. What moves those invisible hands that are constantly making all things? *Mind*, of course. This is a very simple proposition, yet in its right understanding is the key to all the mysteries of creation.

God is Mind, and he creates through his *Word*, and this is the universal creative vehicle. It is plainly stated in this first chapter of Genesis, "God said." Jesus corroborated this creative power of the Word again and again. He said that his words were so powerful that if we let them abide in us we might ask whatsoever we would and it should be done unto us. See John 15:7.

God is a Mind Force carrying forward creation under mental law. That law may be known to anyone who can attain its mental scope. Jesus said, "Be ye perfect even as your Father in heaven is perfect." This means that we should strive for that perfection which God is. We are the "image and likeness" of this Great Creative Mind, and, being in a certain aspect of our minds just like it, we can through mental adjustment attain the same conscious unity that Jesus did.

God creates through the action of his mind, and all things rest on *ideas*. The idea back of the flower is *beauty*. The idea back of music is *harmony*. The idea back of day is *light*, or a dispensation of intelligence.

This whole chapter is a mental statement of the creative ideas involved in the universe. This is involution. Every mental statement is mind involution. Evolution is the working out in manifestation of what mind has involved. Whatever mind commands to be brought forth will be carried out by and through the law of evolution inherent in being. This applies to the great and the small. In mind there is but *One*.

## Lesson 2. January 13.

MAN MADE IN THE IMAGE OF GOD.—Gen. 1:26-31; 1:1-3.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

1. And the heaven and the earth were finished, and all the host of them.

2. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made.

GOLDEN TEXT — *God created man in his own image, in the image of God created he him.*—Gen. 1:27.

This statement of man's creation in the "image and likeness of God," has always been a puzzle to people who read the Scriptures literally. The appearances are so at variance with the description they cannot reconcile them with the text. It is said that Hugh Miller, the great geologist, went insane trying to make Genesis fit the facts of this planet's formation, as written in her many geological stratifications. Theologians began first to admit that the Garden of Eden story was an allegory, and now they have added to this allegory the description of man's creation, as given in this lesson.

But this is more than an allegory — it is a description of the real creation as it was to be. In planning, civil engineers often use algebraic terms — X, Y, Z, representing partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order, and become a visible part of the structure. So man plans in his mind that which he proposes to build. First the ideal, then the visible. This is the process through which all creation passes. God makes all things in His mind first, this is involution; then they are made into form and shape, this is evolution.

It is a fact, then, that man, as we see him outwardly, represents the X in the "image and likeness" man which God created. God is carrying you right along in His mind as a perfect product of His ideal man, and you are striving to demonstrate your "X"—the real thing. This is why man has that constant idealism that keep him moving forward to higher and higher achievements. The "image and likeness" is the ideal man that pours into the "mankind" a perpetual stream of ideas, which he arranges as thoughts and forms as substance and life. While this evolutionary process is going on there seems to be two men, one ideal and spiritual and the other intellectual and material.

An understanding of certain creative facts, and

man's powers therein, makes a directive, intelligent centre in the mind, which harmonizes these two men. This directive centre may be named I AM. It is something more than I, as expressed from the human side alone. Yet when that I from the human side has made a union with the "image and likeness," I, the true I AM, comes into action, and this is Christ Jesus, the Son of God, evolved and made visible in creation.

God idealized two universal planes of consciousness, "The heaven and the earth." One is the realm of pure ideals, the other of thought forms. God does not create the visible universe directly, as a man makes cement pavement, but he creates the *ideas*, which are used by his intelligent "image and likeness" to make the universe. Thus God's creations are always spiritual. Man's creations are both material and spiritual, according to his understanding.

It is important to know that the "heaven and earth" or spiritual and material planes, are states of mind primarily, and that we, as a race, are right in the midst of their expression. The creative process has been going on for æons, and a great mass of thought and mind force has been evolved. Man's body is the earthly side of an inner "heaven," or mind realm. The I has fluctuated for ages between these two planes of consciousness. An incarnation in the body is followed by a vacation in the soul, and these two are gradually getting closer and closer together. When they are united the "new man in Christ Jesus" will step forth, and the weary round of incarnation and reincarnation cease.

---

It takes mind to make body. A spiritual body can be made only by a spiritual mind. Death can not make or give any kind of a body.—EDNA L. CARTER.



## JUDGE NOT BY APPEARANCES.

BY WALTER DE VOE.

Recently I saw a letter in which the writer bewailed the lack of co-operation by the New Thought people with the Christian Scientists and pointed to the death of a New Thought healer as an illustration of the result of such lack of unity. The letter of course was ridiculous and the true cause of the healer's demise was explained by a letter I received shortly afterward from one of his patients, extolling the man but revealing the fact that he lived in a hot-bed of criticism. The patients in his home and those who knew him, all had ideas of how he should live and act. They expected him to do things they could not do, and at the same time bear their burdens. The shafts of critical thought force dissolved his hold on the physical body, and he left his bereaved patients and pupils disappointed at his lack of success.

When I read and hear the criticisms of teachers that constantly circulate in the New Thought world, I know it is only the grace of God that saves them from suffering. To hear the judgments passed on teachers of the New Thought, one would imagine that they were slaves or horses to be bought. At conventions and meetings, the various physical defects of the teachers are summed up, and students express themselves as being "so disappointed" that so-and-so wears glasses, or that another has a wooden leg or false teeth. I saw a prospective teacher of very noble character discarded because he happened to sneeze in the presence of the searcher after Truth.

The statement is often made, "I would not teach a truth I could not demonstrate." When we look over the field and see the wonderful results that the Spirit of Truth has accomplished, using willing but imperfect instruments for the healing of the sick

and the overcoming of pain, we praise God that the teachers did not wait for perfect physical demonstration before undertaking the work. They have been willing to go into the highways and byways of earthly existence, and give forth the revelation of the abiding Power and Perfection and Prosperity, when to mortal sense they themselves suffered from the reflected belief of their auditors, and joyfully ate crusts while those who accepted the healing, although dissatisfied with the healer's lack of attainment, reveled in luxury.

A few years ago when I was struggling to hold the banner of Truth where it could be seen by mortals, and finding it hard to support the physical body with the mere pittance given by those I treated, I received a letter from one who was very much displeased with the appearance of the building in which I resided (the rent was only \$25.00 a month); that she did not come in to receive the help she needed, but wrote anonymously advising me to at least appear to be prosperous, if I could not really be so. I am blessed with the ability to see the humorous side of things, so I am not annoyed by things of this sort. I write this now that I have become established in a prosperous work, trusting that it may cause students to be more merciful to those who are not firmly fixed in the Truth.

There are many reasons why devoted workers for Truth do not express physically all they understand of Truth, and their willingness to stand for principles in spite of appearances, is to be commended. They should be sustained by the faith of their friends, instead of being constantly held under the disintegrating influence of criticism. Causes for physical conditions are often so deeply hidden that teachers, in order to appear physically perfect would need to retire into the wilderness, as Jesus did, and fast from worldly contact for a considerable period of time before full results could become manifest. That they are seldom able to do. Then again the teacher

may not care to give the time to a demonstration that seems so important to the student. It may not appear of any consequence to the teacher, because the real goal of his attainment is so much more attractive, that he is willing to seek it for itself and let earthly things take care of themselves.

A teacher can be gauged better by the quality that emanates from his writings than by physical appearances. If his written words touch the soul and uplift it to joyous health and peace, accept him for Truth's sake, whether he ride in a wheeled chair or wear the travel-stained garments of a tramp. He may be deficient in one or all the physical senses, and yet his communion with Divinity may have given him a realization which at times will free the senses as well as the souls of readers from sin and earthly limitation.

Criticism has here in Chicago continually disrupted and disintegrated the works of Truth. I could name several prosperous works that have gone to pieces since 1890, because of its insidious operation through mortal minds.

It works just as energetically in the ranks of the Theosophists and Spiritualists. Its satanic subtlety and destructiveness was recognized by the Christian Science church and it was outlawed, I am told.

I lectured here in public three years, and I was then shown that I was diffusing myself and only meeting opposition. I was then led to retire from mental mixtures and concentrate my realization upon the work in hand. I saw better results in healing immediately and experienced a greater growth in prosperity. Patients and present pupils became so numerous that I was obliged to discontinue visits to the sick. One condition I soon discovered was essential to perfect soul expansion and recuperation, and that was a home-life sacred to soul growth and free from intrusion. I have as helpers a few kindred souls whose lives are devoted to the work of healing, and in this atmosphere of perfect harmony we real-

ize emanations of the Divine Spirit that could not be realized in the midst of turbulent mentalities. Into this atmosphere patients and pupils come for treatments and lessons, they are freed from mental discord by the Spirit, and depart in peace.

I have been criticised for not giving more time to free lecturing. I find I can reach a much larger audience through my books, and I can give those who are reading them, a daily blessing, that they realize and acknowledge, whereas the same amount of strength would be diffused in talking to a small audience who would forget in the next hour, at another lecture, what I had said. Students should leave the teacher free to follow his leading without condemnation. I have proved my leading good by successful demonstration, every step of the journey.

I have made my wants known to the Father daily, and He has shown His confidence in my work in His vineyard by providing the things that I asked. First, I prayed for five years to be led out of very limiting conditions, and the way opened into this work. In answer to prayer, I was recently led to find the home which I now occupy, and I found that I could own it. It is a new two-story brick and stone house, finished in oak, and steam heated, and located in the most beautiful part of Chicago.

Thus I am realizing in my own quiet way, that faithfulness to Truth brings a reward greater, much greater, than the world can give, and I trust this rambling article will cause my readers to shun criticism and co-operate with the workers in the vineyard who will thus be able to do mightier works, and all will enter into the joyous prosperity of the Lord, through real unity of spirit.

---

I am as timeless as eternity, as boundless as infinite space, as tireless as eternal energy, and as limitless as Spirit.

— M. EVALYN DAVIS.

## PARAGRAPHS OF TRUTH.

BY EDNA L. CARTER.

God is everywhere, but the place of union between God and man is within man. That this truth has been lost sight of is shown by the fact that much of man's seeking after God has been in the without instead of the within.

\* \* \*

In Spirit, a desire and its fulfillment are two-in-one. Every righteous desire has with it its own fulfillment. Man makes separation between the two by ignorance and doubt.

\* \* \*

Concentration is a matter of interest and attention. Wherever the interest is, there it will draw the attention. It is hard work to try to force the attention away from the interest. "Where your treasure is, there will your heart be also." If the things you value are in the without, your interest will be there, and it will be very difficult to turn the attention within. If there be understanding of the truth that "Christ within you is the hope of glory"—the Source of all help; all life, strength, wisdom, love, power and supply, then it is easy to go within for whatever is needed.

\* \* \*

Being centered in the Christ within gives peace and harmony of mind and body. To have the mind centered on things without causes discord—broken down nerves, irritability, ill health, loss of memory. When the mind works from its true center, it works perfectly and harmoniously.

\* \* \*

To be self-centered is to be out of poise. Poise comes from being Christ-centered; it does not come from deep breathing.

\* \* \*

The mystery hid from ages and from generations

is, "Christ in you, the hope of glory." This mystery has been hidden by the darkness of ignorance. The light of Truth is shining more and more, and man is waking up to know that he has within him, and that all men have had within them—the Divine nature. The Divine nature is the hope of glory, and when it is brought forth into manifestation, all the promises of glory will have their fulfillment.

\* \* \*

Clothe yourself with the garment of praise; and if you have poured doubts, fears, worry and anxiety in upon your feelings until they cry out in pain with the cruel treatment, repent. Have mercy upon them, and soothe and heal them by pouring in upon them the oil of gladness. This will make the tired, worn-out nerves to rejoice, and they will be encouraged to take up their work and do it well. It is not your nerves that bother you. It is you that bothers them.

\* \* \*

Nerves were made to carry messages of life, and power, and intelligence, and love and truth throughout the organism. They shrink from the task of carrying mental burdens of error thought, and if one persists in misusing them so, they finally give up their work.

\* \* \*

There is a saying that time heals all wounds. It is not true. Any wound, from a cut finger to a broken heart, begins to heal at once. The healing power is God, not time. Time is merely the measure of the work. If every time this untrue statement has been uttered, the true statement, "*God* heals all wounds," had been spoken instead, the race would have its face turned more nearly God-ward. Acknowledgment of God as the only healing power, brings one into oneness with that power, and helps to establish him in health of mind and body. Giving to time, or anything else, credit for healing is out of harmony

with the Truth, and therefore interferes with the healing, for this error thought itself produces inharmonies.

\* \*

The restoring power which is immediately manifest even in a cut finger, well illustrates and proves the power which works, all the time, everywhere for everybody's good.

\* \*

There are two classes of men: those whose eyes of understanding are enlightened so that they see and believe in and trust in this power working for them, and seek to work with it at all times, and those who fail to recognize it; or recognizing, it refuse to acknowledge it, but give the praise for their good to something else than God. Such people usually believe in luck and fate, and they bring much discord into their lives by working at variance with the power which is working for their good.

\* \*

The power working always everywhere for all good is Divine Love. It is God.

\* \*

Man places limitations upon himself, and calls those limitation "Natural laws."

\* \*

There is a great deal of difference between waiting on the Lord, and listless, idle waiting for something to turn up. The former renews strength; the latter dissipates it. The one makes man strong and positive; the other makes him weak and negative. "Slothfulness casteth into deep sleep." Neither idle waiting nor anxious effort brings things. When one is strong and positive in the Truth, and is diligent in doing whatever his mind and hand find to do, then he can be assured, and can confidently claim, "My own shall come to me."

## UNITY.

BY MRS. L. ROBE.

One life pulsates and radiates through all the universe. That Life is God, the Divine Principle, and God is Love; therefore Love, which is God, reaches to the uttermost ends of the universe, and permeates every atom, impregnating it with vivifying life, love, health, strength, and sustenance, omnipresent, omnipotent.

Life vibrates in a rhythmic cadence; Nature sings at her work, for her labor is Love and Love is harmony. If we could catch the divine strain, so our lives would harmonize with the keynote of the universe, we would never be out of tune, and discords would not play about us or through us. It is by intently listening we hear the deep roll of the prelude, and God gives us the *motif*, and we sing our lives, emphasizing perfections, ignoring imperfections.

There is but the one life: we can never lose it. It never found us; it has always been, and we simply are; always have been, always will be. When the body, which is the keyboard of the musical instrument, the soul, will not respond to the master touch, but gives forth inharmonies, discords, false notes, it must be reborn, retuned, regenerated, cast into the fire of purification. The Life still lives, moves and has its being in the great soul of the living God, and will inevitably respond to the keynote. Have no fear, you can not be lost; the music of the universe will reach you wherever you are, for you are the songs the angels sing.

Jesus said, "If I be lifted up, I will draw all men unto me." Now if I be lifted up, out of the degradation of old thought ideas of sin, sickness, poverty, dust of the earth, will I not raise my neighbor also? If I be raised to the consciousness of Divinity, will I not recognize the divinity of all? If



I can realize that God, or Good, is Love, and that I am one with that divine energy, will I not love all humanity with that intensity of feeling, that will lift them out of their sordid selves into the kinship of the Divine, where they claim their birthright as the Son of God? Love is more than raiment or food.

If I can find space to plant my feet, to make room for my understanding, to create my world, and work my work, so that night brings my wage, rest, will I not gladly help my brother to the same foothold, a clear understanding? If I solve the bread-and-butter question for myself, do I not help to solve it for all the children of men?

When we believe essentially in the oneness of Life, that each of us, individually, forms the great whole in essence, the spirit of the Mighty One, then we know we cannot fall without dragging someone down, or rise without lifting him up. Man is a social animal. He cannot stand alone, that is for self; he must be universal. He is constantly singing the music that plays in his own life. If it is joyful, he strikes the chords of triumphant joy, and all coming into that circle will be lifted up; if it be sad or sorrowful, he walks to the measure of a dirge, and he lowers the vibrations of his life, and all coming in contact with him are saddened.

Oh, man! Strike the joy notes until they reverberate through all your world. The human soul is the octave of the great over-soul. Keep in perfect accord, and through you will sweep the everlasting chimes of universality.

How I love the ocean's dull thunder; its restlessness is my rest. I love the varying shades of its surface, the power and poetry of its foam-crested breakers, with their iridescent glints; and I love the storm o'er its waters when it howls itself hoarse.

Venus, the Goddess of Love, sprung full-lived from the foam of the sea. Where could she have had a more fitting birthplace?

Have you ever thought how much like the sea our lives are? We have in our breast the same power to lift and bear away into nothingness the weight of our petty troubles, just as the ocean lifts

and bears away the ships on his bosom. Our lives have the same rhythmic motion that heaves and flows, rises and falls. We beat ourselves against the cliffs of life, wailing, moaning or roaring against fate, and then fall back upon ourselves for the solution; for there are no answers outside of ourselves.

When the skies are clear, the ocean seems to sing a delightful song; when the skies are clouded, it puts on a sullen face and grumbles with a dull undertone of unrest, and sweeps away up the sands, clutching at the earth as if it would drag it all into its embrace, then baffled, sinks itself into itself once more. We that seem so small, yet are so great, laugh when our skies are clear, and moan with the harbor bar, when things seem to go wrong.

When adverse winds sweep over the ocean, it ruffles up its surface and scowls with impotent rage; and we, in our blind way, cut furrows of discontent, grief, ill-health, ill-temper in our faces and hearts, so those that scan the surface may read. While I write, the sun, with its banners of crimson, drops down below the rim of the ocean world, and the mist rolls and lifts with a billowy motion, and creeps around the sand dunes and up through the trees, like a great uncoiled snake.

Should we fret when the brightness slips below our ken and the mists envelop us? Not when we can look through the mists and know they are nothing and we are kings whose heritage is greater than suns, or stars, or oceans. When bitterness, disappointment, hope-deferred, sorrow and scorn have whipped our lives into a frothy foam, the Aphrodite of our lives, Love, Universal Love, is born. She springs full-grown into our lives, and floats with the ebb and flow of our tides.

Have you, when lying down below the water-line in a steamer, ever heard the great heart throbs of the ocean, or felt the heave of its mighty breath, or heard its soul speak? Your heart will register the same beats, your breath rise and fall in unison, and your soul speaks to the soul of the universe. Then you realize all life is one life, and you know you are that life, that power. Nothing can hurt you, no darkness extinguish you, no mist envelop you; and when your barque sweeps out through the Golden Gate, remember *you* are your own pilot and can sail for any land you choose.

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

240. I take a deep interest in the study of metaphysics, but there are some points which seem hard for me to grasp. Jesus said, "Rejoice because your names are written in heaven." I understand the meaning of the statement, "The Kingdom of Heaven is within you," but that first sentence seems, to me, to indicate a place. Will you please explain? — J. P.

The context tells us that the disciples were rejoicing over their ability to heal and cast out evil spirits, when Jesus told them to rejoice rather because their names were written in heaven. This means that we are not to rejoice because of deeds done, but because we are in a place of conscious power, where all is in harmony, and where there is not even a hint of discord. A name is the representative of, or stands for, the person. Heaven is an absolutely harmonious state of consciousness within the individual. It is of vastly more importance to the individual to have attained this plane of consciousness, and to recognize that it is his rightful position, than it is to do many even mighty works. Believing that the kingdom of heaven is within, we must also believe that there can be but one person who can write a name there, and that is the individual himself. This understanding removes all ideas of heaven as a place, only as the individual localizes it.

241. What interpretation do you put upon Jesus' action in sending the evil spirits into the swine? — L. B.

The swine symbolizes the lowest of all animal propensities or desires of man. The sea typifies the thought realm. When the spirit of Truth becomes active within man, cleansing and purifying the whole man, the last to respond is the animal nature, and it seeks to intrench itself in the senses. But the I AM, the Christ, speaks the word of dismissal, and the ideas of sense gratification are engulfed in the

cleansing power of true thought, and the man stands forth free from former bondage.

242. In "The History and Power of Mind," by Richard Ingalese, page 194, I find the following: "A person who uses his animal magnetism or life force for the treating of disease must become greatly depleted at times, since the natural in-flow of life force is never so great as the out-flow. If the natural in-flow of the life force were as great as the out-flow, our bodies would last forever, because this would make an even exchange of atoms, and no robbery could be perpetrated." Now I am writing to ask if this is in accord with your views, and, if so, does it not conflict with your theory of the possibility of physical immortality? The book referred to is a most interesting one, although in some places it seems more negative than your teaching. If you would answer this through the columns of UNITY, I should be most glad.

—C. W. B.

The statement which is quoted above is *not* in accord with our views. We believe that when one is in right relation to the Source of all life, he can use all that he will of that life force, and the waste will constantly be repaired because the supply is inexhaustible. It is because man believes in the limitation of the life force that that force diminishes in him. It is possible to consciously direct the life force to the building into our bodies of new cells which shall continually replace themselves and thus make immortality in the flesh more than a theory.

---

If you want to be miserable, you must think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.—ELBERT HUBBARD.

---

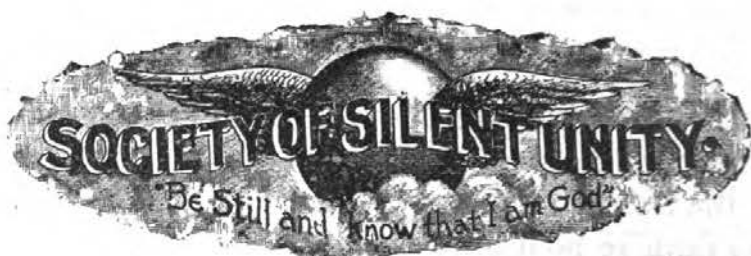
I wrote you one month ago for treatment. I am very much better. That feeling that my limbs would not support me has gone, and I am able to take quite long walks.

When I wrote you I was down to the bottom dollar. I could not pay what I owed, or sell anything I had to sell. Saturday I had an offer for a piece of ground that I have been trying to sell for more than a year. I accepted and in a few days will have the cash. I expect with another month's treatment to be out of all difficulties. It is really wonderful. I can not in words express my grateful feelings to you, my friends. Mrs. A., whom I asked treatment for, is better.—M. A. W.

## A SURGICAL OPERATION.

We are often asked if it is possible to set broken limbs and dislocations through trusting in the power of the Spirit. Our answer always is, "According to thy faith so be it unto thee." If you do not have a living faith in the power of God, a surgeon is necessary. We have many instances of surgical work by the Spirit in those who have faith, among them the following, which is related by the lady in a letter. She was thrown from a horse and her arm dislocated. We will let her tell her experience herself as follows:

My arm is all right, can lift and carry as much as ever. I draw hand over hand thirty-four feet of rope for my cow and horse, and lead them three-quarters of a mile every day twice, and I have to keep them staked out, and I have plenty of walking to do, and plenty of practice using my right arm. There has not been a day that I have not used it since it was hurt. You see, dear, how it is, people here don't believe in mind healing or Divine healing. They say Jesus gave the power to his few disciples and not to us. And they have said to me often, "Oh, yes, you can heal people if there is not much the matter with them, but I guess if you were to get a bone broke or your arm or leg out of joint, you would run for a doctor." I said, "No, God is my physician and surgeon. If He can't cure, none else can." Then they laugh and say, "Show me. I'm from Missouri." So I had the pleasure of showing them. My neighbor lives half a mile away, was the first person to come in after the accident. (It was her horse, and when he went home with my saddle on they knew I had been thrown.) She was so afraid I had not got it set right, because it was so terribly swollen and black. But I told her God would attend to it. I had put my case into His hands. She smiled, and said, I better have a doctor. I said, "No, if God can't do it I will go back on Him." Do you know, my arm never pained me after the first hour and a half. And I never lost a night's sleep with it. I stayed alone night and day, except Monday and Tuesday after it was hurt. A neighbor girl stayed two days, and later, the next Sunday, another neighbor stayed a day and a half and one night. I milked my cow Tuesday night after the accident, and drove two nails with my injured arm, when a rain came up and I had to fasten the window. I never even bandaged my arm, just laid a wet handkerchief over it, and after the first week did not keep it done up. Yes, I feel I have much to be thankful for, and I bless God continually, and ask Him to bless you and your good husband in the good work you are doing. I thank you for responding so promptly to my call.—EILA MCJUNKIN, Grand, Oklahoma.



### **Inspired by the Spirit of Truth**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, Mo.

## Class Thought.

(Held daily at 9:00 P. M.)

December 20th to January 20th.

Glory to God in the highest; peace on earth, good will to men.

---

## Prosperity Thought.

(Held daily at 12 M.)

It is the Father's good pleasure that I be provided with all things necessary.

---

### NOT GRUDGINGLY.

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work.—II. Cor. 9:6-8.

Money that is paid out *grudgingly* is "tainted." It is tainted with a bad thought, and opens the way for other spoiled thoughts. We find it wise to hold that whatever comes to us shall be given *cheerfully*, for this is accompanied with the thought of Good (God.)

We are returning all money that we feel is sent with this *grudging* thought. Thank God there is not much of it, because we do not put anyone under obligations for any service we do. If you want to reap bountifully, let your bountiful thought go out with your money, and it will bring you value received, with increase, in some form.

---

Your treatments for A. S. have been very successful.  
W. W.

## CHATS WITH OUR READERS.

MY DEAR CHARLES — I have been watching you in the silence for fifteen years. I think I have read everything you have written in that time. This is the first time I break the silence. I have just read your editorial on the Chicago Convention. You never were a New Thoughter. You are a Christian. Will you accept my right hand of fellowship? UNITY and *Christian* stand upon the same platform. I can't say as much for any other magazine in the world. You are preaching and practicing Christianity. Don't be afraid of your Red Leaf. If Jesus used mud, you have a perfect right to use paper. For years people have been telling me of splendid results from applying *Christian* to the body. Go right ahead! I send you greetings and treatments for the overcoming of all diseases, including old age and death. It can be accomplished. It must be accomplished. Christianity is alive and active, there is no religion in it, it is a science. Jesus and all the prophets have declared for the illumination of the individual.

Give my kindest regards to Myrtle,

I am,

T. J. SHELTON, Denver, Colo.

The foregoing letter from Shelton, the pyrotechnic editor and prophet, is characteristic. He has been "roasting" me off and on for years, and I am glad to let all our readers know that we are really, like most apparently belligerent editors, good friends. Shelton admits that his metaphysical career has been a lurid one, and he does not blame us for not accepting all he preached, but now we are glad to say, he is writing as good doctrine as I ever read. In the December number of *Christian* he has a tremendous article entitled, "The Immortal Individual." Read it, and pass it along—it will help to set you all free.

---

These letters may seem a little shelf worn to old readers, telling the repeated story of healing and being helped through the power of the Spirit, but they are mighty interesting reading to beginners. They write us that it is a great revelation to them that such work is being done in this age and so little said about it. One lady, who had a pain in her side healed in a single treat-



ment, that she had suffered with for three years, took a copy of **UNITY** and went from house to house telling about the, to her, marvelous thing that had been done. She had been in the hospital months at a time, without relief from what the doctors called a prolapsed stomach. Her healing seemed to her truly miraculous and she never tires telling about it. It was marvelous and she writes to us and sends us subscriptions constantly. Stacks of such letters are daily arriving.

---

The reason we are doing such remarkable healing from this centre is because we put all the power in the Holy Spirit. Yet there are people who think they receive more help if they have the personal attention of some individual healer, and we receive many letters asking for this privilege. We grant it as far as possible, but always under a certain protest, knowing as we do, that the looking to personality is in a measure shutting away the great Healing Spirit. "Not by might, nor by power (personal) but by my Spirit, saith the Lord."

---

I am glad and thankful to report after one month's treatment that, although not whole, there is a marked improvement in my hearing, and also the other trouble. From the first I could make the affirmations my very own, and finally I often added, "I am filled and thrilled with the Spirit in every fibre of my being." Many times I have felt very strong vibrations in my ears while holding the thought, "I hear the voice of the Spirit." I have also had a wonderful quickening in Spirit, and on the night of the 20th, after holding the thought given me for the month, there came such a realization of my being Spirit and dominating my whole body, that it seemed to me that every organ of my body must obey my dictum. I looked into the starry heavens and felt I could almost soar away among those distant worlds and leave the clod of clay. I arose and looked at the time, and found that it was the "silent hour" at Kansas City, and I knew your thoughts were received by me. I thank you most sincerely for your assistance. It is beyond words, and I desire its continuance.—E. L. F.

I must tell you of an experience which I had last week. I took hold of an almost red-hot stove lifter, and it burned three fingers to terrible blisters. A young man saw it, and he said, "You will have a time of it with that hand." I tried to put something on it to relieve the pain, but it only made

it worse. Then I tried treatment. By evening it was as well and clear from any show of a burn as my other hand. The young man came to see how it was, and he exclaimed: "Why, Mrs. W., where did that burn go to? If you had told me, I would not have believed you, but I have seen for myself." He is now studying Science and reading my UNITY.—Mrs. M. L. W.

My affairs have certainly been straightened out in a wonderful manner during the past two weeks, and I am deeply grateful.—M. E. C.

I know you will be glad to hear of Julia's perfect recovery from scarlet fever, and the other childrens' escape. Everyone thinks it remarkable that she got well, and was not injured for life for she (according to the doctor's words), had it as hard and was as sick as they ever get.—C. B.

Please continue the treatments this month. They were such a help to me in every way last month.—R. S. B.

The mists have rolled away. How could I let them obscure my happiness for so many years? We all feel that God has revealed himself to you in your work of Infinite Love. My co-operation and prayers attend you always.—S. M. C.

Kindly receive \$—— for past treatment. My health is as good as ever before. You certainly worked wonders on me.—G. S.

I am writing to tell you that your work for Albert MacClellan has brought great joy to all concerned. A week ago he was asked to take a place in a local grocery store, a day or two later three other opportunities, so it seems to me the power of Unity must be mighty.—M. W. L.

I am delighted to report that I have completely recovered from the illness with which I was suffering when I asked your assistance. Accept my sincere thanks for your kind attention and instruction.—T. J. K.

Your kind favor of Unity for September and October received, with other literature. I want to thank you with all my heart for the loving favor, as it seemed to come to me just when I needed it most. When it came to me I was changing my studio, after a location of three years, to other quarters, and was quite tired and confused, so that it laid on the table in my home for about three or four weeks; but it was in my heart the comfort and rest I was longing for, and for about a month at about 9 p. m. it seemed so easy for me to pray as of old, so I surely must have been strengthened by the words on the table. I had said in the silence, "Jesus, thou art the only healing power, and the only name that can help in all our desires," and about the first line my eyes fell upon when I opened the Unity to read and see what had been mailed to me, was this: "Jesus, the Only Name."—M. W. B.

The Red Leaf removed a throat irritation in one night. Blessed little UNITY! by far the most spiritual of the many.—Mrs. E. G. S.

The month is now ended, and I am so happy to tell you what a good month it has been for my husband and myself, not so much in outward things, but the Spirit is working within us, and I know that what we needed, as we need it, will come.

For myself, a new world is becoming visible to me, unseen, and yet as real as the material world. The revelations some days come like messages, just as fast as I am able to take them.

Through your kind assistance I know we can now help ourselves by using what has been given us. I am using the treatments in the book you recommended, and have been successful so far. I find that people about me are changing—are turning of their own accord to the Truth, and I am in a more harmonious environment.

I thank you and say: God bless you, with all my heart.—Mrs. C. H. B.

After your promptness in doing for me when ill, it seems unkind in not letting you hear from me before this. I have not been idle mentally in the meantime; three important thoughts have come to me, or rather, I have been able to understand differently. I have injured myself with anxious thoughts, and tried some way to induce a dear one to refrain from the use of liquor. One evening I was reading again Emilie Cady's "Loose Him and Let Him Go." The reading was like a revelation to me. In a word, I have accepted that article bodily, and the person in question has stopped his daily use of drink. The same Power that brought light to my eyes, can in His own way, not mine, remove the remaining desire.

Then my little farm was a great worry to me in all ways. I tried so hard to plan for successful work, wishing that I could sell to advantage because my plans failed. It came to me one night that perhaps I was on the wrong track again. Now, I have stopped that also. I want Right, Prosperity and Justice, but I will wait for the same Power that is making these revelations to me to bring about all good to me in His own way. The third thought was a little personal trait which I am able to overcome. So altogether, I have done well to delay writing, and I wish to tell you that I am very well for me, but would like another month's treatment for additional strength, mental awakening and prosperity.—Mrs. M. E. B.

My husband is realizing the beneficial effects of your treatment, and is improving slowly but surely. He rests well at night. He feels the vibration of the treatment at 9 p. m. every day.—A. A. C.

I want to ask that you continue to give us treatments for health and business success. Affairs are changing and we are already realizing the success in a degree for which

we asked. We have been benefited in many ways and are very grateful.—Mr. and Mrs. J. L. G.

I have seen great benefit from your treatments for the eruption on my skin. When I think how long the duration of the disease has been, I can only marvel at the change so short a time has wrought. Please continue the healing for another month.—J. F. M.

I am much better. My hip is still a little sore, but I can lie on that side, and I have gone to work again. You remember, I was not able to work at all when I wrote you a month ago. I thank you for your kindness in helping me, and I am giving all the glory to God.—S. R. P.

I received your letter yesterday. It has given me great courage and strength. I slept all night until three o'clock this morning, and I am feeling like a new being. The belief of cancerous growth is already better—from the very first the pain ceased, and I have no discomfort, and rheumatism all gone. My eyes do not pain me as much, and I can see better; truly God, through you, is able to open my eyes so that I can see. I can not say enough in honor of your beloved work—God's work.—M. E. F.

Thanks for your help and good thoughts, I am feeling much better. Felt better the night of August 4th. Went to sleep feeling very uncomfortable, and woke up about midnight with all the bad feelings gone. At first wondered what had happened. No trouble with my head since. Can eat better. I do feel so thankful for the improvement. I think it wonderful in such a short time. I feel stronger, too.—E. S.

My husband and I have both improved in health. He has not had a heart spell this month, and says he feels much better than for a long time before. My catarrh is improving; I do not choke up as I did, and am following your instructions as close as I can. I feel so thankful to the good Lord and to you all for this improvement.—L. E. M.

Some time ago I wrote you asking for prosperity treatments and the result has been wonderful. Money and work came from sources which had seemed hopelessly barren, giving us courage and hope for the future. We have depended upon Truth for our health for a number of years and have not been disappointed. It seems to me that Unity's ministry bears the stamp of the true Christ Spirit.—M. M.

About a month ago I applied to you for help to health. I was then troubled with spells of sickness. Within two weeks after addressing you, the spells had disappeared. I can not thank you enough for your assistance. UNITY is just great; it is the best treat that comes to us. If I were able would send 1,000 copies annually to as many homes.—L. V. A.

I have been faithful to the silent hour and the Truth statement you sent me to hold, and there has been a change in my condition. The 15th was a day of strange sensations. I said to a friend that was visiting me: "I should think I was drunk." All at once the impression came: Drunk with

new wine. It seemed that I had no control of my body. At nine o'clock the vibration was so strong my friend said: "What is this power?" I feel as though my nerves were all relaxed. There has not been the same tension on them since. I strained my wrist so that it pained me badly. I bound the Red Leaf on at night and it was well in the morning. I have heard from the friend in London to whom you sent the June number of UNITY. She writes that it came when she was in bed with a terrible headache. She applied the Red Leaf and in an hour she was able to get up, and it did not return. She thought it wonderful.—M. E. L.

I have taken UNITY for the last three years and it has been doing its work where very much needed. My son-in-law became interested in it, and it has so completely changed him that knowing him one year ago and knowing him now, you would be surprised. He is steady, industrious and has a good position. You have been giving treatments to my son with great success. His health is better and his business good.—A. K. S.

You had scarcely received my letter asking your help, when I felt such a relief that I could hardly express it in words. I am so thankful and ask the continuance for me, of your good thoughts, for another month. May God bless you in your good work. I have showed your beautiful letter to some good friends, and each has received help from it.—J. J.

Your treatments for happiness have helped me so much and the month of July I was more contented than I have been for a long while. I realized more fully the presence of the Spirit within me, and what do you think? I had my salary raised a hundred dollars a year; it means a great deal to me.—C. M. R.

I wrote you about June 10th, I think, telling you I must have a position July 1st. I rested perfectly easy. My daughter often said: Why, mamma, I never saw you take anything so unconcernedly. What are we going to do?

The faculty for "worrying" seemed to have deserted me. I said: "I can't worry or feel anxious. I know the place must manifest in due time," and on the 20th of June I received three offers of good positions. I accepted the one which seemed to me best, and my daughter was perfectly wild over the demonstration of God's power to provide for us.

I thank you and bless you for the help you have been to us all, for truly my feet have been lifted from the miry clay, through your efforts, and placed on solid ground.—A. S. F.

I write to tell you that my strength is marvelous. I am enabled to overcome all fleshly claims, with the knowledge I have of God's great love to suffering humanity. Yesterday it rained all day. I had no rubbers, and I either had to expose my feet or let some little chickens suffer, so I chose to comfort the little helpless things, so according to old beliefs I was threatened with a severe time, but I took the dear little panacea for all things contrary to God's law of love, and

declared my oneness with God in all things and continued to do so for hours I finally went to sleep, and this morning I am perfectly whole, thanks to dear Unity and for your lessons in Truth.—H. A.

I have followed your advice in regard to myself, and have felt your loving help in my affairs. Things are brightening. We have been trying for three years to sell our home, as it is mortgaged and it has been hard to keep up the interest. This last month three different parties have been considering it. Now is that not good? I have such faith that it is going to sell that I am already planning how I shall move. I am so happy and thankful to the All-Good.—A. B. T.

I want to send my little mite to this Unity Building, for I love this society so much. I also love the magazine, it helps me a great deal. One year ago I was in such a nervous state I could not sleep; did not enjoy life at all; now I am feeling fine, and very happy, all through this New Thought. I am glad I am a member of the Silent Unity Society. I am learning more of the Spirit every day.—E. M. R.

Please go on treating D. She is improving in her speech and has learned to tell when she needs to go to closet. What a weight this has removed from me. The financial outlook is brightening for us and I am much encouraged.

I enclose money order as a small token of my appreciation. Hope soon to make it more. I feel as if your services have been worth many dollars to me.—A. K. N.

I wrote you a month ago for treatments. I received your letter in reply, and am conscious of the good you have done me. I was so discouraged and worried, I was really ill, but it is marvelous how happy and hopeful I have felt. Nobody feels better than I do today. I have lost all fear and anxiety. My friends have met every temporary need, and I am so thankful to you for the rest and peace of mind.—N. C. B.

Enclosed please find my love-offering for your spiritual help. I am feeling quite well and am growing stronger every day. You have helped me in so many ways. I feel more contented than I did, and the summer heat, which has heretofore made me feel so weak, I do not now notice much. The little booklet and Red Leaf you sent me has been a great help in understanding the Truth. I feel so much encouraged.—F. W.

I bought this month's UNITY, but will certainly renew my subscription shortly, as I would not be without that dear little magazine, as the one that came to us at the time of the earthquake was beyond value. I proved then what this Truth is in experiences like we passed through. I went down dangerous steps which were twisting and turning, and expecting every moment the house to collapse, perfectly calm and made free from fright with this thought: "I am divinely protected; nothing can harm me." My husband said: "You are the bravest woman I ever saw." I replied: "No, it is not I, it is what I have learned in Truth."—H. B.

# New Thought Diet.

EDITED BY LOWELL FILLMORE.

## DIET AND MENTAL SCIENCE.

If mind is all, then why need we be careful what we eat, so long as we think aright?

This is a question that needs to be answered. It is one that many who are fond of meats ask a diet reformer. We will here endeavor to explain why one trying to develop along spiritual lines should be careful what he eats.

In the first place, no one would drink a violent poison, even though he were thinking good, true thoughts, or thought he was.

Why should we not drink poison? Are we not told that we may drink any deadly thing and it shall not hurt us? Yes, it is so written in the Scriptures, but it is also written, "Thou shalt not tempt thy Lord thy God." We must not take poison to prove the law, but if poison accidentally be taken by one who has so clothed himself with thoughts of life, health and power as to form a protecting mental wall, it shall in nowise harm him.

Then, if this applies to a violent poison, why does it not apply to a less active one, or to put it mildly, something that is detrimental to the system? It certainly does seem that the effect is the same; a slow poison taking longer to bring about a result than a quick poison.

Then it is best to study the needs of the body regarding food, and not to tempt the Law of Harmony by seeing how much undesirable matter the body will stand.

In the second place, if one wishes to grow spiritually he should not spend all his time overcoming the evil effects in his body, caused by undesirable food. He needs his time and energy for carrying forward

his spiritual unfoldment. It would be like putting slate into a fire box with coal expecting to get results in steam equal to those obtained by using good coal. One would have to spend a great deal of time cleaning out the grate in order to produce any steam at all.

One can not afford to waste his time in overcoming the results of eating improper food. It is easier to avoid this trouble by thinking before eating.

Look before you leap. Think before you eat.

In the third place, no one can afford to cause his fellow beings pain and unhappiness, just to prove that it is not necessary to discriminate in the matter of diet.

It is really not the law these people wish to prove; it is their appetites they wish to satisfy, without hurting their conscience. They may not all realize this, but upon careful thought it will be clear to them.

It is being proved by absolute experiments that the vegetarian diet is best for man, which proof is more convincing than all theoretical arguments based on Scripture authority that may be made from now until the end of all inharmony.

Let us use common sense, and think for ourselves. Jesus Christ manufactured wine, and evidently used it, but that is no reason why I should use it. He also manufactured fish, and evidently ate them, but this also is no reason why I shou'd eat them.

---

## IF THE WORLD WOULD BECOME VEGE- TARIAN.

BY H. R. WALMSLEY.

The glorious sun – great giver of life – would rise over a world abounding in plenty and pleasure and peace, a world in which pain and sorrow and fear would have forever passed away, a world in which disease and trouble and poverty would be unknown, a world ruled by love with the golden rule as the supreme law, a world in which the creatures lived



and let live and helped to live; its rays of light would shine upon hills and valleys clad in flowers and shrubs and vines, with fruits and nuts abundantly produced; shine upon groves of perfumed bloom filled with sweet singing, brilliant plumaged birds; shine upon mighty forests through which gentle bees hummed, and gorgeous butterflies flitted; shine upon springs and streams of pure, sparkling, unpolluted water; shine upon fern and moss-covered rocks over which play brilliant lizzards, and harmless graceful snakes; shine upon an Eden filled with perfected divine creatures.

Should the world become vegetarian, penitentiaries and jails would be only a memory, and courts would, in time, become unnecessary; pest houses and detention hospitals would be unknown; insane asylums and poor houses would have no place. No saloons with their inward flowing streams of youth and possessions, and their outward flowing stream of crime and criminals. The great murder shop of the packers and slaughterers, with their unending miseries, tortures and cruelties would vanish and no longer brutalize their hundreds of thousand of unfortunate men, women and children who feel forced to work among the animal corpses. Breweries and distilleries would be no more, and butcher shops, leather shops and cigar stores would follow in the train of the packing houses. Druggist, stock raisers, doctors and healers would have to seek new occupations.

If the world would become vegetarian, the assassins with guns would cease to roam the woods and prairies, filling these wilds with horrors and widows and orphans; and it is hoped that women might become so civilized as to cease wearing useless feathers and furs, the obtaining of which causes such unspeakable pain, brutality, cruelty and torture.

If the world would become vegetarian, the nights would no longer be made hideous with moans of maimed and pain-racked cattle drawn in long trains all over this beautiful country. Men and women and

children would not stand by thousands, ankle deep in blood, cutting the throats of helpless animals, carving them up while still alive, disemboweling and cleaning corpse and entrails, in order that cannibalistic Christians can devour their favorite carrion; chickens and turkeys would not be picked alive, sheep and goats would not be skinned alive, hogs would not be scalded alive, lobsters would not be boiled alive, geese would not be crucified and stuffed alive.

If the world would become vegetarian, men's hearts would become just and tender, and mercy and sympathy would be extended to all living creatures; the gospel would be preached unto every creature; we would do unto others as we would have others do unto us.

The world *is* becoming vegetarian, and with a vegetarian world will come the millenium, with the Christ ruling by power and love. A covenant will be made with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground; the bow and the sword and the battle will be broken out of the earth, and they will be made to lie down safely. The reign of peace is abroad in the land, and soon this great world of ours will be one vast garden of all good things and each creature will respect the rights of all others.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

---

Will you please tell in next number of **UNITY** if there is any article of food which, made a diet of, will tend to increase one's spirituality and at the same time give clearness and transparency to the skin? This will greatly oblige a friend and well wisher of **UNITY**.—B. F. E.

Fruits are universally accepted as the producers of fine complexions. It is found that the acids of nearly every description of fruit, when rubbed on the skin, freshens and purifies it and gives a certain life-glow.

Fruits are now being recommended by dermatologists. If this be true in external application, how much greater must the effect be, when the fruit acids are taken into the system, and allowed to circulate through the cuticle from within.

Cleopatra's beauty was said to be from eating apples. The olive complexions of the women of Spain and Italy have their foundation in a fruit diet. Those who are developing the interior qualities of mind and body, find it much easier to do their work on a nut and fruit diet. All articles of food are stored-up energy, which is set free in the system through thought.

The vegetables that grow in the ground are found to be of a more material state of mind than those which grow above the ground. The corpse of an animal is not only filled with animal appetites and passions, but also death and decay. This has to be overcome in regeneration. In fruits and nuts sunshine predominates. This is easily set free in the organism, and makes the highest form of energy. All things are forms of mind, and the more spiritual the thought realm in which the thing is produced, the better adapted it is for food.—CHARLES FILLMORE.

---

## MUSIC IN THE KITCHEN.

Here is a little kitchen rhyme which we recommend to all housewives. It should be repeated or sung over again and again, while mixing the food in preparing a meal. It will do wonders in producing health, happiness and harmony in the household. Try it.

Love and Life and Health and Peace,  
I stir within this goodly food,  
And I decree these shall increase  
To all who eat in thankful mood.  
To all who eat in thankful mood.

TUNE: "Hendon," in Methodist Hymnal.

## PLAIN VEGETABLE SOUP.

This receipt will serve six. Put into two quarts of cold water six potatoes; cut fine and boil for about half an hour, then add three quarters can of tomatoes and half an onion, cut fine, add two large tablespoonfuls of cooking oil; boil half an hour longer, stirring every few moments. Then add two bay leaves, a little red pepper and some salt. If necessary, add more water.  
— GRANDMA FILLMORE.

## HICKORY NUT CAKE.

Beat together three eggs and two cups of sugar; then add slowly, while beating, three quarters of a cup of cooking oil, and one teacupful of milk. To this add two level teaspoonfuls of baking powder, mixed with enough flour to make a stiff batter, one teacupful of hickory nut kernels and a pinch of salt. If a coal range is used bake in one cake; if gas, bake in two cakes.

## RICE WITH APPLES.

Boiled rice makes a most delicious dish if it is mixed after the boiling with some condensed apple juice, apple sauce or apple butter.

To get the best results with the rice use a double rice boiler. Selected from a health magazine by MINNIE BENEDICT.

Some people have complained that they could not make light flakey pie crust with cooking oil and Konut. We here give Grandma Fillmore's method which makes for her the very finest crust one can imagine. It surely will help every one who does not have success in making pie crust with oils.

Two cups of flower sifted with one heaping teaspoonful of baking powder and a pinch of salt. Add to this as much Wesson cooking oil as you would lard, and mix with the hands, the same as when lard is used. Then make quite soft with water or milk. Be sure to use plenty of oil.

Konut can be used in the same way, excepting that it should be made creamy by stirring. If in winter and the Konut is hard warm a little before stirring; if summer, and the Konut is a liquid, cool in ice box.

I thank you for the treatments the past month. I am better, thank God. I felt your treatments right away. UNITY is so much help to me I don't know what I should do without it.—E. L.



Devoted to  
Practical Christianity.

---

CHARLES FILLMORE, Editor.

MYRTLE FILLMORE, Associate Editor.

JENNIE H. CROFT, Assistant Editor.

CHARLES EDGAR PRATHER, Business Manager.

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

Published on the 15th of every month by

UNITY TRACT SOCIETY, Kansas City, Mo.

Unity Building, 913-915 Tracy Avenue.

---

## Publishers' Department.

**Terms of Subscription.** Per year, \$1.00; six months 50 cents; three months trial (including *WEEK WISDOM*), 15 cents. To foreign countries, \$1.25 per year.

**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

---

A very healthy Christmas to you every one.

## Class Instruction.

A course of lessons in Christian Healing and Christianity as a practical science of life, will be given by Mr. and Mrs. Fillmore in the parlors of the Unity Building, Kansas City, beginning Monday evening, January 7, 1907. These lectures will last one month, three each week. Compensation to the teachers, free-will offerings.

---

Judge Joseph R. Clarkson has resigned from the ministry of the Episcopal church and resumed the work of healing, teaching and lecturing, in which he was engaged before applying for orders in the church. His office will be 301 New York Life Building, Omaha, Nebr.

---

The Unity Inn is in the rear of the Unity Building, 913 Tracy Ave., Kansas City. It is conducted on the free-will-offering plan, and is strictly vegetarian. It is not intended to accommodate invalids, but people who wish to study Practical Christianity will find a congenial place to stay during the lessons. The next course of lessons, lasting one month, by Charles and Myrtle Fillmore, will begin Monday, January 7th, 1907, at 8 p. m.

---

Three UNITY subscriptions for \$2.00. This is but 67 cents each. Try it.

## Special Attention

Is called to that most popular and standard set of "Lessons in Truth" by H. Emilie Cady. We recommend this book to those who are seeking an interpretation of Truth which does not antagonize preconceived religious ideas, but easily yet definitely leads the inquirer to an understanding of the Science of Being.

We also recommend to a careful reading the booklets by the same writer on spiritual truths: "Finding the Christ in Ourselves" is one of the most practical as well as inspiring of the series and is alive with healing power. "Trusting and Resting" fills one with a sense of trust and quiet confidence in the Great Power which is ever working for our good. "God's Hand and Loose Him and Let Him Go" is a sure cure of anxiety and points the way of peace. "Oneness with God, and Neither Do I Condemn Thee" teaches the relation to God as the Source of all Good, which relation also establishes justice in the heart. For prices, see another page.

Many of our friends who are admirers of the writings of our editor, Charles Fillmore (Leo Virgo), have asked for a book containing them. At present they are not compiled in one volume, but we have some of the best of his essays in booklet form. "The Only Good and Other Talks" deals with various phases of applied Christianity, and gives the reader an aspiration to follow in the one true way. "Talks on Truth" considers some of the practical issues of daily living and is convincing in its deductions. "Seek Wisdom" tells you that the foundation of the perfect life is spiritual wisdom, and shows the creative power of thought. "The Philosophy of Denial," "The Church of Christ," "a Directions for Beginners," are each gems of wisdom and practical teaching in banishing error and establishing righteousness.

One of the most charming, which is suitable for both adults and children, is the book by Myrtle Fillmore, "Wee Wisdom's Way." It is a true story of healing through the author, and is written in delightful child language. It is perfect in its convincing manner of teaching Love, Truth and Life.

Wee Wisdom's Library, Vols. I., II., III., IV., V., and VI., contains the brightest and best of stories which have appeared in the child's paper, *WEE WISDOM*. Excellent booklets for children, and they should be in every child's hands that they may learn the way of Truth in attractive guise.

The Unity Emblem Pin is an ideal Christmas present. \$1.00

## A Christmas Present.

We are going to have a Christmas tree at Unity Headquarters, and Mr. Haseltine, our president, proposed that the people make presents to the nice warm steam heating plant, which has just been installed at a cost of \$1,100. This seemed a very happy suggestion, and everybody around here is certain to remember the Steam Heater at Christmas time. Then Lowell said, "We've got a lot of friends all over this country who are interested in this Unity work, and I know many of them would like to help make the Heating Plant a present, if they knew about it." We all assented, and now extend to you a hearty invitation to join with us in this presentation. Of course the sum total of all the gifts will be \$1,100 or more, and it is proposed that the names of the donors be inscribed on a silk banner and hung on the tree, and afterwards preserved as archives of the Society.

---

H. Bradley Jeffery, writing from 15 West 67 Street, New York City, under date Nov. 21st, says:

I have established myself again in New York, where we are having weekly meetings every Monday evening.

Mrs. Militz arrives from Europe tomorrow, and next week begins a three weeks' course of lectures and lessons with us, for which we are most glad. Her work will begin with a lecture Nov. 25th, at 8:15 P. M., in Assembly Hall, Associated Charities Building. Then during the three following weeks she will conduct classes every day at the studio of H. Bradley Jeffery, 15 West 67th St., after which she will be in Philadelphia one week, and then in Brooklyn, N. Y., two weeks, leaving for Chicago about Jan. 10, 1907.

Mr. R. C. Douglass lends the grace of his presence with us occasionally.

We are expecting Miss Edith A. Martin very soon, and I hope some day your good self may be seen among us in the flesh.

Mrs. Emma Curtis Hopkins will give a series of ten lessons at The Circle of Divine Ministry here in New York beginning Dec. 6, 1906.

---

In October UNITY it was stated that Mrs. Parmelee spoke at the Higher Thought Centre in London, Sept. 30th. Mrs. Parmelee writes that it was Mrs. Militz who spoke on that date, at her request. Mrs. Militz will spend a month at least in Chicago, after finishing her work in New York, Brooklyn and Philadelphia.

---

Do not address letters for H. Emilie Cady to Kansas City. Her address is 1027 Park Ave., New York City.

---

Read some of the good words from people who have been helped by UNITY, then send it as a present to your needy friend.

## THE FREE LITERATURE DEPARTMENT.

A wonderful field of work is opening before this department. People are writing from all quarters for literature; most of them for literature to distribute. The number is growing every day. This is just what we want. We desire to reach everyone whom we can help. We want to teach them how to be masters instead of slaves.

\* \* \*

Such a large number of rejoicing letters have come to the different departments of the Unity work testifying of great good received, freedom from years of woe realized, spiritual understanding gained, and many many other blessings. By means of this literature we are showing our brothers and sisters how the great law of good works for them, and we are pointing out the real true, powerful, spiritual self at the very center of their being, and we are telling them how to let this be supreme, leading them into an abundance of health, happiness and prosperity.

It is indeed a most important work, and all can take part in it. Everyone can help his brother in need by giving him the right kind of literature, and in a way that will not stir up his prejudices. Then, write to us for literature, stating what kind is needed. Send whether you have money in sight or not.

\* \* \*

To carry on this great undertaking we need funds. This department will have to get out special literature to suit special cases. It will have to have literature that will appeal to those in all walks of life. It will need facilities for taking care of all letters received, for wrapping literature, for postage, and many other things necessary in the supervision of a large work of distribution.

This expense has been met heretofore by the love offerings of friends and the Unity Tract Society. This department should pay for itself without the aid of the Tract Society, for the Tract Society has enough demands upon it in publishing UNITY and WEE WISDOM.

This department will pay for itself when it is generally understood what is being done. There are lots of people all over the country who have money to spare who would really be glad to give toward a good cause. Here is a most worthy one; the uplifting of our fellow men by a strictly up-to-date means; teaching them to help themselves by using the power God has endowed them with.

Here is a chance to donate a thousand or more dollars and receive for interest a daily one hundred per cent of satisfaction, in knowing that the money is blessing a hundred thousand brothers and sisters. Think of the millions of people with darkened visions, who may be inspired with a thrill of new life and hope by receiving a new idea of life.



We are not begging, we are simply offering you, dear reader, opportunity of making a true love offering to the cause of truth, happiness and prosperity, to the end that this may be a better world to live in.

We are asking for large amounts, expecting to get them, in order to carry out our ideals in this work, but let no one feel obliged to send any small sum, for like the widow's mite, it is more than all when given in the same spirit of love.

Remember, literature is sent wherever desired, and we use our best judgment in this matter.

\* \* \*

Extract from a letter to the Free Literature Department speaking of a package of back numbers of UNITYS received:

I note what you say under head of Free Literature. Now there is what I have to say.

The package of books you sent me I would not have missed for, well, at least \$1.00 per UNITY. That is, I found at least one article in each copy which to me could not be measured by dollars and cents.

I have sent out or given to five different people, two or more of whom you will hear from.

I do not hand out promiscuously, and when I do, it seems as though there was a Divine purpose. — E. H. K.

Address all communications to the Free Literature Dept., Post Office Building, 913 Tracy Ave., Kansas City, Mo.

— L. F.

It has remained for the *Denver Post* to set the pace for other enterprising newspapers, in the matter of recognition of the public demand for New Thought instruction and reading. The proprietors of the *Post* have engaged Dr. Alexander J. McIvor-Tynall to edit a New Thought department for the big edition of the *Sunday Post*, and the enterprise is one that will assuredly meet with popular favor.

Every now and then we send extra copies of UNITY to those of our subscribers whom we think will use them to good advantage. If you receive such a copy, please pass it along, and if you can use more, do not hesitate to order freely. UNITY belongs to the Lord, and we are sending it forth freely, trusting the Divine law for that recompense which always comes.

If you have been helped by UNITY, and are neglecting to pass it along, your blessings will be short lived. The law is, "Freely ye have received; freely give." If you want permanent good in your life try to help others.

UNITY one year to that friend you love will prove an ideal present.

## Unity Emblem Pin.



THIS is an engraving of the beautiful Unity Emblem Pin. It cannot give you very much of an idea of its beauty, other than its exact size and design. The wings and lines on the world and the word UNITY are in roll-plate gold, the face of the world being in light pink-tinted enamel and the poles in red enamel. Your jeweler would charge you at least \$2.50 for one like it, but as we contracted for a thousand at a time we can send you one for \$1.00 and still have a little profit for the benefit of the Building Fund. The pin is suitable for either lady or gentleman. Price, \$1.00.

---

## Special Notice.

Address all orders for books, subscriptions, or business to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling your orders, besides keeping private matters that do not concern the business department. Put our full address on this separate sheet and write on back: 'For Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.'

Do please write your name and address *plainly* on every letter. If your handwriting is not plain, get a rubber stamp and put it somewhere on every communication, and you will be blessed by all your correspondents. Modern stationery, with initial monograms, is an aggravation to the busy clerk striving to decipher the writer's illegible signature.

In making up your Christmas presents for the little folks, don't forget **WEE WISDOM**. In all the stores in the land, you can't find a better present for 50 cents.

If you want **UNITY** or **WEE WISDOM** sent as a Christmas present, we will notify your friend. Send instructions with your subscription.

"Wee Wisdom's Way," 25 cents. A course of lessons in Christian Healing that a child can comprehend.

Look over our book list in this issue for Christmas presents. We will send these books to your friend, and notify them as you direct.

## PRACTICAL APPLICATION OF DIVINE PRINCIPLE IN OUR EVERY DAY LIFE.

BY PAULINE E. SAYRE.

This booklet comprises a series of three talks upon the science of life. The teaching is couched in simple, yet forceful statements which are applicable to every station and condition in life. Many good affirmations are given for those who need formulas. The first talk is upon the Science of Life; the second, upon Faith and the Power of Thought; and the third talk deals with Plenty, Success and Prosperity. There is also a short talk upon Healing, at the close of these sermonettes. The book is good for beginners in the study of Truth, for it contains so much practical advice to one beginning the practice of the principles of being. Neatly bound in white paper, stamped in gold, it is a very attractive booklet. Published by the author, and copies may be obtained at her address, 313a Quincy St., Brooklyn, N. Y. Price 25 cents.

### GIFT BOOKS BY WALTER DE VOE.

"Thought Forces Constructive and Destructive," and "The Secret of Concentration," are the titles of two beautifully bound booklets prepared to be used as Christmas gifts. They are attractive to eye and mind, and contain knowledge of great importance. Price 25 cents each. Address the author, 5226 Greenwood Avenue, Chicago, Ills.

### A NEW PUBLICATION.

*The Science Quarterly*, from the Colorado College of Divine Science. **Daily Studies and Sunday Service.** First issue, October; next issue, January. Sample mailed on application. Subscription price, \$1.00 a year. Address,  
Secretary of Divine Science Publishing Board,  
730 Seventeenth Ave., Denver, Colo.

## HOLIDAY GIFTS. CHRISTMAS PRESENTS.

### NEW BOOKS.

**HORATIO W. DRESSER**

"The Greatest Truth." Price, 90 cents, postpaid.

**MINNIE S. DAVIS**

"Living Counterparts." Price, 75 cents, postpaid.

**EUGENE DEL MAR**

"The Divinity of Desire." Price, \$1.00, postpaid.

**MARGARETTA G. BOTHWELL**

"Law Absolute." Price, 25 cents, postpaid.

Send all orders to

**PROGRESSIVE LITERATURE CO.,**

**P. O. Box 228, M. S., New York.**

[Ask for catalogue and circulars.]

# Holiday Books.

## Appropriate and Attractive. Christmas Gifts.

What better thing can you do for your friend, than to place in his hands a book which will point out the way to attain Health, Happiness and Prosperity, and the joy of living.

The following is a list of just such "Helps on the Way," which we recommend as the proper Christmas gifts:

---

## Popular Booklets

By H. Emilie Cady.

It is the popular verdict that the writings of H. Emilie Cady will become as world-famous as have the books of Henry Drummond. People buy them for every purpose—Missionary work, Christmas, Easter and Birthday gifts, and for general good which they always give everyone who reads them. They give them to the sick and to the well; to the rich and to the poor. They are universally beloved because they fit everybody.—*Universal Truth.*

### Finding the Christ in Ourselves.

36 pp. 15 cents.

A revelation of the loving Spirit—Father—God—at the center of our being. It is so alive with the spirit of healing that thousands have been healed by simply reading it.

### Trusting and Resting, and In His Name.

19 pp. 10 cents.

A quieting sensation of peace comes over one as he reads of this beautiful trust, and of the power in "His Name."

### God's Hand, and Loose Him and Let Him Go.

21 pp. 10 cents.

We all need the teaching of "Loose Him and Let Him Go," for how much useless anxiety do we undergo for those we love, forgetting that God is leading them always and by ways we know not.

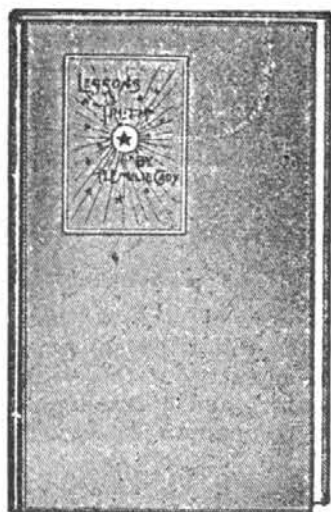
It shows God to be our abundant supply; that there is but one hand—God's hand, and it is sure.

# Lessons in Truth.

By H. Emilie Cady.

Twelve Lessons, written in fascinating manner, which appeal to every denomination of religion. The easy and logical steps with which she takes you along the road hunting your God are not only charming but glorious in their simplicity and clearness.

Paper binding, in one volume, 50 cents; cloth, stamped in gold, and gold top, \$1.00.



## CONTENTS:

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

"They are the clearest, most practical, most comforting lessons I have ever read. I now understand my attitude as explained, and it rests with me to put the rules into practice."

"I regard LESSONS IN TRUTH as the very best of all the works on the subject that I have read. The thoughts breathe the true inspiration of the Spirit, and I felt the Life Divine in every word as I read, and I said, 'This truly opens to the Fountain of the New Life which I have been seeking.'"—A. M.

# Leo Virgo's

(Charles Fillmore)

## Writings.

---

### Talks on Truth.

48 pp. 25 cents.

Four logical and convincing lectures which are calculated to help and bless all who read them. The common belief that all diseases originate from germs called microbes is metaphysically discussed in the article "How Microbes are Made." The other chapters are: "The I Am in Its Kingdom," "How Shall the Dead be Raised?" and "The Development of Divine Love."

### The Only Good and Other Talks.

48 pp. 25 cents.

Able expositions of various phases of the New Thought on the following subjects: "The Only Good," "The Ministry of the Word," "Ye Must be Born Again," and "Intelligent Substance." It is a good companion booklet to "Talks on Truth."

### Seek Wisdom.

28 pp. 15 cents.

A booklet that shows how the mind builds its own body—builds it in harmony or discord, according to the ideals held in thought. It shows that all high ideals come from God, and that through the right use of them man can not only master his own body, but his environments as well. It shows wherein Spiritual Wisdom is

---

## Other Booklets.

---

### A New Thought Catechism.

Compiled by A. B. Worthington.

32 pp. 15 cents.

A veritable epitome of Truth, condensed in simple yet most explicit statements, in the form of questions and answers, of the principles and tenets of the Science of Being. Suitable alike for adults and children.

## How to Attain Your Good.

By Emma Curtis Hopkins.

28 pp. 10 cents.

The key-note of this booklet is, "There is good for me, and I ought to have it." It argues that Life, Love, Power, Supply, etc., are good, that they are for me, and I ought to have them. Then the author shows just how to attain these desired results through a correct process of thought.

A friend wrote of the booklet, *How to Attain Your Good*, "That's the best medicine I've taken in all my experience."

"For clear thought, power and adherence to principle, I have read nothing which to my mind compares with *How to Attain Your Good*. I was spellbound by its power."—*Dr. W. C. Gibbons*.

## Love: The Supreme Gift.

By Prof. Henry Drummond.

41 pp. 15 cents.

This booklet is pronounced by many the best treatise on Love ever published, and were its teachings followed heaven would be consciously established on earth.

This famous analysis of love based upon 13th Corinthians, has a world-wide reputation. The binding is antique paper lettered in purple and gold, and will make a dainty present.

## Some Experiences.

By W. T. Stead.

30 pp. 10 cents.

An impartial review of the metaphysical movement in America, with personal interviews and testimonials of healing by prominent people.

This booklet also contains extracts from a lecture on Health, by the Dean of Vermont Medical College; an article on "Miracles and Laws of Nature," by Leo Virgo; and a statement of the tenets of Practical Christianity.

## The Song of the Soul Victorious.

By Lliza Pitzinger.

Price 25 cents.

A beautiful poem which expresses the power and peace which is the possession of the soul which is one with God. Arranged in exquisite m, two verses on a page, with floral design. nted in green on white enamel paper.

# For Children.



By Myrtle Fillmore.

It contains the whole gospel of healing and salvation in a nutshell. Price 25 cents.

One of the most delightful stories published<sup>e</sup> It is a booklet of 64 pages, complete in twelve chapters, written in beautiful child language descriptive of how the Day family was healed.

We doubt if there is any metaphysical booklet which has been so widely read, both in America and Europe, and continues to be in such popular demand, as WEE WISDOM'S WAY, a charming story of Love and Truth and Healing.

Title printed in read on cream cover paper, making a dainty and acceptable holiday remem-

Wee Wisdom's Library, Vols. I., II, III., IV., V. and VI.; paper, 25 cents each.

## Volume I.

Contents: Poem — "Three in One," by Lydia Gardiner Worih; "The Red Caps," by Florence Harvey; Poem — "Ye Must be Born Again," by C. B. Reynolds; Mnsic — "Pillow Verse," by Warren W. Reed; "Harry's Mission," by Aunt Seg; "Thoughts With Wings," by Lucy C. Kellerhouse; Poem — "The True Birth Place," by Wilhelmine Smith; "The Real Santa Claus," by Florence Harvey; "Thanksgiving Proclamation;" Poem — "What are Little Folks Made Of?" by Helen Augusta Fussell; "Phil," by Aunt Seg; Poem — "How to be Happy."



**Volume II.**

Contents: "How Marjorie Blossomed," by Nina Lillian Morgan; Poem—"Wee Wee-est and the Shadows," by Emma Harrihgtop Teel; "A Crocus and Crutches," by Lucy C. Kellerhouse; Poem—"Four-Leaf Clover," by Mary Brewerton de Witt; "While Hazel Waited," by Harriet Louise Jerome; Poem—"My Valentine," by Myrtle Fillmore; "The New Shoes," by Florence Harvey; "Whatsoever," by N. M. A.; Poem—"Song of the Flowers," by S. E. G.; "How Tulips Were Made," by Theresa B. H. Brown; "How Froggy Formed a Band of Mercy," by Aunt Emma; Poem—"In Society," by Helen Augusta Fussell; Poem—"Glad Tidings," by Mary Connor and her Mamma.

**Volume III.**

A beautiful story by Mary Brewerton de Witt, entitled "The Garden, the Gate, and the Key." This charming story will captivate the little folks, and please "children of a larger growth" as well. It contains a beautiful half-tone picture of Rose, the small heroine, and shows how sunshine and prosperity were brought into the lives of a family by the practice of Truth in a most practical way. 48 pages.

**Volume IV.**

Contents: "Dorothy's Christmas," by Lucy C. Kellerhouse; "A Christmas Story," by Aunt Seg; "Old Rink's Cherry Tree," by Florence Harvey; "Love's Roses," by Lucy C. Kellerhouse; "Lady Chrysanthemum," by Harriet Louise Jerome; "George's Gospel," by Aunt Seg; Poem—"Song of the Flowers," by Mary Brewerton de Witt; "The Five Sisters," by Aunt Seg.

**Volumes V. and VI.**

WEE WISDOM LIBRARY VOLUME V

In presenting these little books to the public we claim for them the originality of being the first of their kind ever published. Over two years ago the little contributors to WEE WISDOM were promised that their best efforts at story waiting should be gathered together in a small book, and their names appended as the authors thereof. Now it so happened when this gathering together was made, there were found to be more "Drops From

Wee Pens" than one small volume could hold, hence the overflow called forth a second volume, which our young artist presents to you cloud-and

color-bedecked, entitled, "Summer Stories."



The "Raindrop Stories," with which the little volume of "Summer Stories" begins forms a very pleasing symposium for a summer's day, and was much appreciated at the time of its first appearance, in so much as a drought threatened the land and raindrops were a luxury. But whether by the magnetism of flattery of these wee pens, or by the power of the Word behind them, the raindrops were not long in finding their way to the thirsty earth.

They came in drops, they came in showers, they came in torrents; they came day after day—but Orion in his chapter "On the Flood," tells you.

## ELSIE'S BROTHER TOM.

*A Story for Boys and Girls.*



This is a beautifully bound book of 168 pages written by Alwyn M. Thurber. It advances the truths of the Science of Being in a clever and most interesting manner, but not in any way obtrusive. It is the one child's story that had been sought so long by parents who love the Truth.

The story opens with a charming Christmas scene in Elsie's home, after which the youthful mind is carried through the other holidays of the year with interest redoubling in every chapter.

Published in boards only, 75 cents. postpaid. Just the thing for a birthday or Holiday Gift.

---


WEE WISDOM will be furnished in quantities to Sunday Schools at the following rates:

10 to 24 copies, 40cts. each per year.  
25 to 49 copies, 35cts. each per year.  
50 to 100 copies, 25 cts. each per year.

### UNITY TRACT SOCIETY,

Unity Building, 913-915 Tracy Ave.,  
Kansas City, Mo.

# Alcohol and Tobacco.

 HERE is a way to stop the use of either of these as easily as opening your hand.

We can show you this way, if you really want to reform.

If you follow our directions you will surely be cured.

The cost to you will be a free-will offering, and if, at the end of the treatment, you do not think you have been helped, we will return the cash you have sent us.

Write to us yourself; we cannot treat you through others.

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

Kansas City, Mo.



# A Good Measure of Happiness for 10c.

That is what you get with a three-months' trial subscription to *The Nautilus*, the bright, newsy, and growing new thought magazine published by ELIZABETH TOWNE and edited by herself and WILLIAM E. TOWNE.

Read the new thought poems by ELLA WHEELER WILCOX.

And the "*Meditations*," by FLORENCE MORSE KINGSLEY.

Read "*The Secret of Quick Healing*," by ELIZABETH TOWNE, in November number, and "*My Experience with Telepathy*," and "*Karma and Summerland*," by the same author.

And "*Psychology of Dreams*," by FREDERICK ROSSLYN, in October number, and his stories in November and December numbers, with original illustrations.

And PROF. EDGAR L. LARKIN's visit with JACK LONDON and LUTHER BURBANK, in November, with new pictures, and his other illustrated article in December.

And the new thought serial story, "*Prayer and Arithmetic*," by ELEANOR KIRK.

And "*A Little Journey to the Home of Elbert Hubbard*," by WILLIAM E. TOWNE, in August number, and "*Cosmic Consciousness*," and "*The Kid's Judge*," by him.

Read ELLA ADELIA FLETCHER's wonderful series of articles on "*The Law of the Rhythmic Breath*." Back Lessons supplied if you order now.

AND READ THE PROSPECTUS FOR VOL. IX. IN NOVEMBER!  
Great things growing!

SUBSCRIPTION PRICE, \$1.00 PER YEAR

*The Nautilus* contains many things you ought to see. This is your opportunity. Grasp it today. It may mean that your life will never again be quite the same. Have you faith to accept? Send ten cents NOW for this \$1.00 magazine 3 months on trial. Order of

**ELIZABETH TOWNE,**  
**Dept. 40, Holyoke, Mass.**

## NEW THOUGHT PUBLICATIONS

**UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.

**WEE WISDOM.** (For children.) Edited by Myrtle Fillmore Monthly. 50 cents a year. 913 Tracy Ave., Kansas City Mo

**THE SCIENCE QUARTERLY.** For study and daily concentration. Edited by Fannie B. James, 730 17th Ave., Denver, Colo. \$1.00 a year. With UNITY, \$1.50.

**DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.

**EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.

**NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. Glenwood, Calif. With UNITY, \$1.50.

**THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. \$1.00 a year. Holyoke, Mass. With UNITY, \$1.50.

**THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.

**THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.

**WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With UNITY, \$1.50.

**THE VEGETARIAN MAGAZINE.** Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With UNITY, \$1.50.

**THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With UNITY, \$1.30.

---

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class room and Sunday Schools. Per copy, 30 cents; per dozen \$3.00. Published by Stockham Publishing Co., 70 Dearborn St., Suite 51, Chicago, Ill.

## MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services in Unity Auditorium, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also in Unity Auditorium, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Service: every Sunday at 8:00 P. M., Unity Auditorium, 913 Tracy Ave.

Truth Students' Society, Prof. LeRoy Moore, speaker, has services every Sunday at 3:00 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

## HOMES AND CENTERS OF TRUTH.

- Home of Truth, 1233 A. J. Street, Sacramento, Cal.
- Home of Truth, Corner Grand Street and Alameda Ave., Alameda, Calif.
- Co-operative Truth Center, Library and Reading-Room, 2309 Santa Clara Ave., Alameda, Calif.
- Home of Truth, 1830 Turk St., San Francisco, Calif.
- Home of Truth, 275 North Third St., San Jose, Cal.
- Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
- New Center of Truth, 1292 McAllister St., San Francisco, Calif.  
Mrs. Lizzie Robe, Manager.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Brrymaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
- Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
- Home of Truth, May D. Wolzak, teacher and healer. 2312 Wabash Ave., Kansas City, Mo.
- New Thought Center, 418 12th St., (C. G. Pomeroy), Toledo, O.
- New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
- New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.
- Circle of Divine Ministry of the Oraages, Studio Bldg., 589 Main St., East Orange, N. J.
- Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.  
Mrs. P. E. Sayre in charge.
- Circle of Divine Ministry, 29 West 20th Street, New York City.
- Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.
- Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.
- Science of Sciences Society, (Mrs. Hannah More Kohaus), 3 Tower House, Candover St., Nassau St., London, W. England.



## Application for Treatment.

*The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:*

*"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.— Matt. 18:19,20.*

TO THE SOCIETY OF SILENT UNITY, .  
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

TOWN \_\_\_\_\_

STATE \_\_\_\_\_

**Notice to Applicants.** We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, every thing that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceding page.

If you ask help for another person, be sure and mention the name.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

## Society of Silent Unity,

Unity Building, 913 Tracy Avenue, Kansas City, Mo.

# TEACHERS' AND HEALERS' DIRECTORY.

**Dr. and Mrs. J. Gilbert Murray,**  
Teachers and Healers. Present or  
absent treatments. Correspond-  
ence, both German and English.  
90 S. Union St., Rochester, N. Y.  
Jan 06

**Cassius A. Shafer,**  
Teacher and Healer.  
Students and patients received in  
the Home, 539 LaSalle Ave.  
Chicago, Ill.  
(Jan 06)

**Lillian Thompson,**  
Teacher and Healer.  
Box 185, Waco, Texas.  
(Jan 05)

**R. C. Douglass,**  
Teacher and Healer.  
A student of the Divine Science for  
sixteen years.  
1030 E. 164th St., New York City  
(Apr 05)

**Easton's Divine Science Center,**  
Health, Happiness and Prosperity  
Demonstrated by Practical Christi-  
anity Methods Present and absent  
treatments, also teaching.  
Free-will offerings.  
Mrs. A. E. Lothrop.  
East Paxinosa Ave. Easton, Penn.  
(Dec 07)

**The Circle of Divine Ministry.**  
C. B. Fairchild, Healer.  
29 W 20th St., New York City  
(March 06)

**John H. Rippe,**  
Christian Teacher and Healer.  
English and German Correspondence.  
1620 Madison Ave., Kansas City, Mo.  
Sept 04

**S. Emily Biglow,**  
Teacher and Demonstrator of  
Practical Christianity.  
384 St. James Ave., Springfield Mass.  
aug 06

**Miss Clara F. Mason,**  
Christian Healer.  
Mt Rainier, Maryland.  
[Last house on 34th Street.]  
Aug 06

**Mrs. Mary Robbins Mead,**  
Special correspondence course in  
Mental Healing, and list of helpful  
books.  
Watkins, New York  
Feb 06

**Thomas E. Sweeny,**  
Divine Scientist.  
Metaphysical treatment for all ills.  
Absent treatments only.  
804 Boyd St., Jackson Miss  
(7-06)

**Dr. John D. Miles,**  
Divine Healing.  
Present or absent treatments. Per-  
sons at a distance who desire absent  
treatment can write or telegraph for  
fuller particulars.  
2414 Penn. Ave., N. W.,  
Washington, D. C.  
Phone West, 221 K  
(May 07)

**Florence C. Gilbert and Maud  
Evalynn Aldrich.**  
Healing by the spiritual influence of  
God as it operates through Infinite  
Understanding and Truth. Influence  
is the operative force of all law, and  
understanding gives one power to  
call it into action. Teaching by cor-  
respondence. Address,  
1350 Marengo Ave.,  
Pasadena, Cal. Station A.  
[Feb 07]

**E. P. C. Webster,**  
A very successful Divine or Mental  
Science Healer and Teacher. Please  
mention UNITY when writing to him.  
3523 Mozart St., Chicago, Ill.  
N ovos

**Chicago Truth Center.**  
Established by Mrs. Annie Rix Militz.  
Classes, private lessons, treatments  
and advice in Christian Living and  
Healing. Appointments by tele-  
phone Mrs. Meroe C. Parmelee.  
Miss Mary E. Troyer in charge.  
1157 N. Clark St., and Fiat.,  
Chicago, Ill. Tel., Lake View 2789  
Sept 07

**Marion Austin Drake.**  
**Fayette M. Drake.**  
Teaching and Healing.  
Absent treatments a speciality. Also  
teaching by correspondence.  
Kansas City, Kans  
(May 05)

**Miss Harriet C. Hulick, B.S., B.D**  
Metaphysical Teacher and Healer.  
St. Louis, Mo.  
Send 15 cents for her New Thought  
Alphabet.  
June 06

**Mrs. S. A. McMahon,**  
230 Bradley Place, Chicago, Ill

**Geo. C. Bear,**  
**Julia S. Bear,**  
Teachers and Healers.  
Present or absens treatments.  
Mosier, Oregon.  
Dec 05



**National New Thought Centre,  
Loan and Trust Bldg., Cor. F  
and 9th Sts., Washington,  
D. C.**

Daily noon meetings. Mondays at 4:30 P. M., for questions. Circulating library. Monthly Classes. Sunday meetings at 4 P. M. at Rauscher's, 1032 Conn. Ave.

Emma Gray and Geo. E. Ricker,  
Teachers and Healers.

(Aug 07)

**St. Louis School of Metaphysics  
and New Thought Center, 2803  
Dickson St., St. Louis, Mo.**

Present and Absent treatments, also advice. Class and private instruction.

Elizabeth Dodge Carson, Ida J. Jones,  
Laura K. Hey.

**Mrs. Rose Howe,**

Teacher and Healer.

Was healed of half a lifetime of invalidism through the mighty power of the living, loving Word. Present and absent healing. Teaching by correspondence.

Box 165, Spring Valley, Minn.  
July 07

**Brooklyn Truth Center,**

Mental treatments given.

Classes taught weekly. No charge is made for teaching. Free-will offerings only being received.

Mrs. E. P. Sayre, 313a Quincy St.,  
Brooklyn, N. Y.

Sept 06

**Will R. Penick, Jr.,**

Eleven years experience as a Mental Science Healer. Trust Love's attraction, and write or earnest, individual service.

1612 Francis St., St. Joseph, Mo.  
(Sept 05)

**Mrs. Martha M. Hortenstein,**

Christian Teacher and Healer. Present and absent treatments. Calls any where.

Springer, New Mexico  
March 06

**Milly H. Esmond,**

19 Sherman Ave.,

Glens Falls, New York.  
[July 06]

**Mrs. Lizzie C. Head,**

Healing, present or absent.

1927 Park Ave. Kansas City, Mo.  
(Nov. 06)

**Jean Kenworthy,**

Spiritual healing. Healing letters. Counsel and instruction

19 W. 170th St., New York

**Prof. LeRoy Moore,**

Teacher and Healer.

913 Tracy Ave., Kansas City, Mo

**Harriet W. Coolidge,**

Metaphysical Teacher and Healer.

415-416, 87 Washington St., Chicago, I

[Sept 05]

**Judge H. H. Benson,**

Christian Teacher and Healer.

Present and absent treatments; ready to respond to calls in the city.

1021 Tra y Ave., Kansas City, Mo  
[Dec 04]

**Health, Happiness and Prosperity**

How to attain through the power of thought is given in demonstration, by Mrs. Katharine Hay, 203 West 81st Street, New York City. Absent treatments 9 to 10 P. M. Office hours, 10-2, 4-6.

(Dec 05)

**Mrs. C. A. Bartholomew,**

Absent treatments. It costs you nothing if not restored to health.

R F D Lansing, Pa.

(Sept 07)

**Temple of Truth, 1228 16th St.,  
N. W., Washington, D. C.**

A center for instruction in the true way of living to insure health, happiness and prosperity. Class and private instruction, and healing treatments given upon application. Regular weekly meetings held Thursday nights. Circulating Library and Reading Room for New Thought literature.

Mrs. Florence Willard Day,  
Teacher and Healer.

(Nov 06)

**Frances Larimer Warner,**

Faulkton, S. D. [Formerly of Chicago]

The many letters received relating to my article in September UNITY, 06 on the "Invisible Resource," desiring to know more of the principles governing supply, leads me to continue my card in more explicit form, sincerely desiring to help others through the knowledge which freed me from a confirmed belief in lack.

Jan 08

**Nell C. Johnson,**

New Thought Teacher and Healer. Correspondence Solicited.

1704 Gandolpe St., Austin, Texas.  
March 06

**Mrs. Lizzie Robe,**

Metaphysical teacher and healer. Present and absent healing. Teaching by correspondence.

1292 Mc Allister St., San Francisco, Cal.  
Mch 07

**Mrs. Amanda E. Hobbs,**

Present or absent treatment for Health, Happiness and Prosperity.

Harbor Heights, Mamaroneck, N. Y.  
March 07

# Club Combinations

## of Books and Unity



### A Popular \$1.25 Combination

12 Lessons in Truth (1 volume), H. Emilie Cady	\$0.50
Wee Wisdom's Way, by Myrtle Fillmore.....	.25
Talks on Truth, by Leo Virgo.....	.25
Seek Wisdom, by Leo Virgo.....	.15
Christ the Emancipator, by Rev. C. H. Parkhurst	.15
Faith's Fruition, by A. P. Barton.....	.15
What is Truth? by Vivia A. Leeman.....	.15

\$1.60

All above books, \$1.25, or with UNITY one year, \$2.00.

### A 75c Cady Combination

12 Lessons in Truth.....	\$0.50
Finding the Christ in Ourselves.....	.15
Oneness With God and Neither do I Condemn Thee	.15
God's Hand, and Loose Him and Let Him Go....	.10
Trusting and Resting, and In His Name.....	.10

\$1.00

All above books, 75 cents, or with UNITY one year, \$1.75.

### A 50c Leo Virgo Combination

Talks on Truth.....	\$0.25
Seek Wisdom.....	.15
The Philosophy of Denial.....	.15
The Church of Christ.....	.10
Directions for Beginners.....	.10

\$0.75

All above books, 50 cents, or with UNITY one year, \$1.25.

### A 25c Tract Combination

Overcoming the Poverty Idea, by Leo Virgo....	\$0.05
The Gospel of Joy, by Chas. E. Prather.....	.05
The Unreality of Matter, by Leo Virgo.....	.05
Loose Him and let Him Go, by H. Emilie Cady..	.05
Jesus Christ's Atonement, by Leo Virgo.....	.05
Giving and Receiving, by Leo Virgo.....	.05
None of These Things Move Me.....	.05
Flesh-Eating Metaphysically Considered.....	.05

\$0.40

All above tracts, 25 cents, or with UNITY one year, \$1.15.

*Any of the above booklets or tracts may be ordered at stated price.*

**UNITY TRACT SOCIETY,**  
913-915 Tracy Ave., Kansas City, Mo.







THE NEW YORK PUBLIC LIBRARY  
REFERENCE DEPARTMENT

**This book is under no circumstances to be taken from the Building**

[illegible]

BD NOV 29 1917

